The Christian Century

PUBLISHED WEEKLY

Question Mark on Yale
By Albion Roy King

Place: Georgia. Time: 1952.
By David S. Burgess

Spain Revisited
By W. E. Garrison

California Invades England
By a Britisher

AUGUST 27, 1952

In This Issue

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A Britisher

asks that his article be printed anonymously. In view of the internal evidence which it contains as to its place of origin, no confidence will be abused if it is disclosed that the author occupies a prominent faculty position in one of the colleges of Cambridge University, England.

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The Christian Century

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Coming Events

Aug. 29-31. Jehovah's Witnesses 1952 District Assemblies. Birmingham, Ala.; Butte, Mont.; Birmingham and Sheffield, England: Cardiff, Wales.
Aug. 29-31. Reorganized Church of Jesus Christ of Latter Day Saints College Students Conference, Lamoni, Iowa.
Aug. 30-Sept. 3. National Council of Churches Commission on Christian Higher Education Workshop, Los Angeles.
Aug. 30-Sept. 5. Ninth Annual Audiovisual Workshop, Green Lake, Wis.
Aug. 30-Sept. 5. Lutheran Student Association 1952 Ashram, Estes Park, Colo.
Aug. 30-Sept. 5. Methodist Student Movement Regional Leadership Training Conference, Lake Poinsett, S. D.
Aug. 31. Labor Sunday.
Aug. 31. Patterson Grove Methodist Campmeeting, Huntington Mills, Pa.; Milton F. McKenney, speaker.
Sept. 1-7. Methodist Student Movement Regional Leadership Training Conference, Lake Tahoe, Calif.
Sept. 2-9. Advisory Commission on Theme of World Council of Churches Second Assembly, Céligny, Switzerland.
Sept. 3-10. Ecumenical Institute Course for Junior Managers in Industry, Bossey, Switzerland.
Sept. 5-7. Jehovah's Witnesses 1952 District Assemblies. Los Angeles; Jacksonville, Fla.; Portland, Me.; Toledo, Ohio; Memphis; Seattle; Winnipeg, Toronto, Canada; London, England.
Sept. 8-13. World Council of Churches Commission on the Life and Work of Women in the Church, England.
Sept. 8-19. Protestant Episcopal Church General Convention, Boston, Mass.
Sept. 9-11. Minnesota School of Missions, Minneapolis.
Sept. 10-15. United Church of Canada General Council, Hamilton, Ont.
Sept. 12-13. Christian Action National Conference, Virginia Episcopal Seminary, Alexandria, Va.
Sept. 12-14. Jehovah's Witnesses 1952 District Assemblies, Sacramento, Calif.; Indianapolis; Goldsboro, N.C.; Newcastle-on-Tyne, England.
Sept. 13. St. Paul Council of Churches School for Christian Leadership opening session.
Sept. 17-19. National Lutheran Editors' and Publishing House Managers' Association 40th Annual Meeting, Omaha, Neb.
Sept. 20-24. United Lutheran Church in America Women's Missionary Society Triennial Convention, Philadelphia, Pa.
Sept. 24. N.C.C. General Board Meeting, New York city.
Sept. 26-27. N.C.C. Bureau of Church Building and Architecture Annual Midyear Meeting and Institute and Exhibition of Church Architecture, St. Louis, Mo.
Sept. 28-Oct. 5. Christian Education Week.
Sept. 29-Oct. 3. National Recreation Association 34th Annual Congress, Seattle.
Sept. 30. Revised Standard Version of the Bible Nationwide Community Observance (N.C.C. Division of Christian Education sponsorship).
Oct. 5. Chicago Sunday Evening Club: Elton Trueblood, speaker.
Oct. 6-14. N.C.C. Committee Meetings, Green Lake, Wis.
Oct. 9-15. United Lutheran Church in America 18th Biennial Convention, Seattle.
Oct. 9-16. American Lutheran Church 19th Biennial Convention, Waverly, Iowa.
Oct. 12. Men and Missions Sunday (Laymen's Missionary Movement sponsorship).

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXIX CHICAGO, AUGUST 27, 1952 NUMBER 35

EDITORIAL

Church Tension Grows In East Germany

BISHOP DIBELIUS protests that more has been read into his recent strictures on the church policy of the East German government than was there. He has, to be sure, charged increasing interference with church functions, but only in a monitory manner. The aggressive attitude attributed to him by the West German press, the bishop contends, was a figment of journalistic imagination. It seems clear, however, both from what Bishop Dibelius has undeniably said and from other developments in communist Germany that a crisis of some sort is in the making. Bishop Dibelius made his charges at the recent annual meeting of his Berlin-Brandenburg synod. They did not differ much from charges made by such Lutheran leaders as Superintendent Gerhard Jacobi of East Berlin, Bishop Hans Meiser of Munich, and Dean Heinrich Grüber, liaison representative between the Evangelical Church and the East German government. All these men, in a meeting with east zone Lutherans who had been kept from attending the Hannover assembly of the Lutheran World Federation, talked as though a situation as serious as that which faced the church in Hitler's day is developing again. All used language indicating an expectation that imprisonment or worse is not far ahead. Since the main strength of German Protestantism lies in the Soviet zone, there is good reason to fear that another time of bitter testing, even more severe than that experienced under the nazis, must soon be undergone. While Protestants in other lands pray for their German brethren, they will rejoice that in facing this new time of trial German Protestantism has today a stronger leadership, both clerical and lay, than it could look to twenty years ago.

Another King Loses His Throne

EVENTS continue to move swiftly in the Middle East, but toward what end it is impossible to tell. Here are four developments of major importance, all crowded into one August week. (1) King Talal of Jordan was deposed by the parliament of that country. His son, now a schoolboy in England, was named as his successor, with a regency to do the actual governing until the new king becomes 18. Talal, who became king only 13 months ago on the assassination of his father, was ousted because of mental illness. He has been charged, however, with opposing British wishes, and since Jordan is a British satellite, the Middle East buzzes with rumors that this latest monarchical upset —the second in a month—was decided on in London rather than in the parliament at Amman. (2) Premier Mossadegh obtained his desired dictatorial powers from the Iranian parliament. The wealthy landowners who largely compose the upper house tried to block him, for they knew that Mossadegh's first moves would be to impose heavy income taxes and start cutting up large estates for land distribution to the peasants. But Mossadegh, supported by the fanatical mullah Ayatollah Kashani, ran over the landowners as easily as he had over the shah. So rapidly is the Iranian situation moving toward a revolution that is likely to bring the Tudeh (Communist) party to power that the United States is reported to be putting pressure on Britain to lift the oil blockade by which it has been trying to bring Mossadegh to terms. (3) General Mohammed Naguib served notice on the Wafd party and the new Egyptian cabinet which he had put in office that if land reforms were not hastened and more speed shown in punishing grafters and taxing the wealthy, he would set up an undisguised army dictatorship. (4) Rioting workers who wrecked Egypt's largest textile factory showed that there is a genuine popular demand behind Mohammed Naguib's insistence on drastic and immediate internal changes in Egypt. While these dramatic events have been taking place, Britain and the United States have continued to talk about a Middle East defense pact, but in terms which interest almost no one. Both powers give the impression of fluttering around the edges of the Middle Eastern crisis, while the actual situation is getting completely out from under their influence.

Schuman Plan Goes Into Operation

AMID Europe's encircling gloom one piece of undiluted good news comes as a precious boon. On August 10 the Schuman plan went into effect. Six nations—France, West Germany, Belgium, the Netherlands, Luxembourg and Italy—have pooled their basic coal and steel industries. Tariffs will be wiped out, raw materials will be available on equal terms, and one great trading area with as many people in it as the continental United States will have an iron and steel industry as free from internal bars and hurdles as is the steel industry in this country. All this is under the control of a "High Authority" which reports to a "Common Assembly" drawn from the six participating nations but not answerable to them. Under French urging, these six nations have surrendered their sovereign control over their own coal and iron for the sake of lifting the

economic level of western Europe as a whole. It is the most spectacular step toward a United States of Europe ever taken, so spectacular that it is hard to resist the temptation to indulge in extravagant forecasts concerning what it may ultimately lead to. But if the Schuman plan never becomes more than it now is—a plan to end the economic rivalries of western Europe—that will be enough to give it great historic importance. Though the plan has now gone into effect, it is by no means assured of success. The old-line industrialists of the Ruhr regard it with a jaundiced eye; the French have yet to prove that they can fit the disputed coal and iron of the Saar valley into the scheme on terms which will not reawaken the old German nationalistic intransigence. Nevertheless, the Schuman plan *does* represent a new day in unhappily divided Europe. It has already overcome obstacles which, when the French foreign minister first proposed it two years ago, many believed insurmountable. It makes economic sense. And it has a chance —a very good chance. Nations like the United States and Great Britain, with steel industries which may fear the competition of a united west Europe, owe it to the common good to do everything in their power to help the Schuman plan succeed. It should be noted that while these European nations have thus put into effect the Schuman plan, they have quietly shelved the Pleven plan—the plan for a European army. They have done so because they know that their need for strength is primarily economic, not military. Here, also, is a matter of policy in which the U.S. should be giving intelligent support.

International Red Cross Another War Casualty

MARK UP another casualty of the cold war, this time the International Red Cross. The 18th convention of that supposedly international and impartial humanitarian body, which closed at Toronto on August 8, showed that it is no longer accepted as impartial or genuinely humanitarian by a large part of mankind. For that reason, it is no longer able to carry its ministries of mercy across all battlelines. The International Red Cross, as most of our readers know, was founded at Geneva in 1863 by Jean Henri Dumant, a Swiss philanthropist who had chanced on the battle of Solferino and had been appalled by the unnecessary suffering of the wounded. From the start, it has operated under an International Committee made up of 25 Swiss. Hitherto the rest of the world has regarded this administration by Swiss citizens as a guarantee that the Red Cross would serve all belligerents impartially and in strict accord with international law. At Toronto the delegates from Communist countries destroyed that assumption. By hammering away whenever they had the floor—and they seemed to have the floor most of the time—on their charge that the International Red Cross is no longer neutral, the Red delegates succeeded in putting the Geneva committee on the defensive. And by trotting out again and again their charges about germ warfare and prison camp atrocities in Korea, they succeeded in using this world organization as a sounding board for Red political propaganda. The International Red Cross, in short, has become as much of a propaganda battleground in the cold war as the United Nations. This is a lamentable state of affairs, and one for which the Communists are wholly responsible. But it is a fact, and must be faced as such. Under the circumstances, nothing will be accomplished by further proposals of Red Cross investigations in such areas as Korea.

Cretan Church Reads the Handwriting on Wall

CHURCHES which have come to rely on the wealth they obtain from their landholdings do not like to give up such possessions. But they had better. The cry of the landless peasants will not much longer be denied. Events in countries as widely separated as Mexico, Italy, Egypt, Iran, India and China show how history is working. Landowning churches that try to hold back the course of history only contribute to their own ultimate rejection. The Orthodox church on the island of Crete is the latest to read the handwriting on the wall. The Cretan church is a semi-autocephalous body, whose metropolitan is named by the ecumenical patriarch of Istanbul but whose bishops are elected by its own Holy Synod. It has reached an agreement with the government under which the state will take over, for an undisclosed sum, 40 per cent of the church's remaining uncultivated lands. These will be divided among landless Cretan farmers. This act follows a free gift which the church made of much of its land a few years ago to provide farms for demobilized soldiers. It also comes on the heels of the agreement made four months ago by the Orthodox Church of Greece with the Athens government. This provided that, in exchange for other land and a cash indemnity, the Greek church turned over 80 per cent of its cultivated and 67 per cent of its pasture lands for the resettlement of civil war victims and landless peasants. Orthodox churches in Communist countries have of course been forcibly dispossessed of their estates. Communist propaganda has insisted that only by such state action could the churches be made to respond to the requirements of social justice. It is a hopeful sign for the future of Orthodoxy outside the communist orbit that it is acting to divest itself of its landed wealth before the muttering of the masses becomes a storm.

Pope and Catholics Show Concern for Migrants

CHRISTIAN CHURCHES face no more insistent responsibility in this "century of the homeless man" than for the already uprooted millions and for those other millions who apparently must migrate if they are ever to gain a life of opportunity and satisfaction. Whether the Protestant churches will measure up to this responsibility in time, we do not know. But there are many signs that the Roman Catholic Church is fully aware of the seriousness of the situation. Early this month Pope Pius XII issued an "apostolic constitution" setting up a "Supreme Council of Emigration" for the papal church. An "apostolic constitution," according to explanatory dispatches from the Vatican, is a fancy name for a papal bull. The same document established an "International Secretariat of the Apostleship of the Sea" and a "Papal Delegate for Emigration." There is no point in trying to describe how all these new organizations and officials will mesh together to gear into the

huge bureaucracy of the Vatican. Suffice it to say that they are planned as a permanent staff to coordinate and supervise Roman Catholic service for migrants in every part of the world. At the time the pope was taking these significant steps, the Catholic Association for International Peace, an American body holding its annual meeting in Washington, was calling for drastic changes in U.S. immigration laws and denouncing what it called this nation's "white supremacy policy." This American Catholic statement was especially severe in its criticism of the McCarran-Walter immigration bill, which recently went into effect, aiming its most pointed shafts at the provisions of that bill covering immigration into this country from Asia. The Washington meeting picked out the situation in Hongkong, where more than a million Chinese have taken refuge from the Communist tyranny in their homeland, as requiring emergency action to permit migration. It insisted that economically favored countries have a moral obligation to assist in the resettlement of displaced persons, expellees and surplus populations. It wanted the U.N. to put pressure on the U.S. to open its doors much more widely. There may be Protestant opposition to certain parts of this Catholic document, especially to the sections which seemed to hold this country under obligation to absorb "surplus" populations from lands where Catholic doctrine encourages overpopulation. But the sentence with which the Catholic group closed its findings should find an echo among all Protestants: "Fear, prejudice and apathy have no place in a Christian solution of problems which destroy world security and endanger the brotherhood of all men, whatever their national origin or race."

Questions Powers of Atomic Committee

FIRST EXPRESSIONS of sorrow at the untimely death of Senator Brien McMahon are being followed by speculation as to who will succeed him as chairman of the Joint Congressional Committee on Atomic Energy. If the Republicans organize the next Senate it will probably be Senator Hickenlooper of Iowa; if the Democrats, Senator Russell of Georgia. No one, whatever his party loyalty, seems to have much enthusiasm for the prospect of a Hickenlooper chairmanship. And many fear that if the choice should fall on Russell he would show no more independence of the Pentagon than he has as chairman of the Senate's armed services committee. However, another and more important question than the identity of the new chairman has been raised by *America,* the Jesuit weekly. What it asks is, in essence, Should there be such a committee of Congress? It points out that under Senator McMahon the committee usually *was* McMahon. He alone had become an expert on the issues involved; more times than not, when the committee spoke it simply endorsed something its chairman had formulated. Should any one man have such power? Since the committee, as *America* says, has decided how much the public shall be allowed to know, should it "be entrusted with such absolute opinion-producing power"? The question is a good one. As the joint committee has operated, it has been an anomaly in a democracy. But would *America's* suggested "differently constituted committee under the executive department" be an improvement? Nothing so far experienced tends to make the American people believe in the infallible wisdom of presidential commissions. If a proposal should be made in the next Congress to abolish the present committee, one thing we regard as certain—that will be a signal for the Pentagon to reopen its all-out drive to turn the whole atomic energy program, now costing more than $4 billion a year, over to the control of the armed forces.

No Religious Freedom For Jews in Israel

FROM time to time reference has been made in those columns to the refusal of the state of Israel to allow Reform and Conservative forms of Judaism to get a foothold in the Zionist state. This denial of religious liberty now seems to be nearing a climax. The August 4 issue of the *Jewish Newsletter* asserts that cautious requests from Reform and Conservative rabbis for the right to exercise their clerical functions in Israel have brought down on them a torrent of abuse. According to this account, the conventions of the (American) Council of Orthodox Rabbis, the Orthodox Rabbinate of New York, the Mizrachi, the Poalei Mizrachi and Young Israel, held in June and July, all heard impassioned declarations that if Reform and Conservative Judaism kept seeking rights in Israel they would have a "war" on their hands. Says this Jewish publication of these Orthodox meetings:

> Each vied with the other in hurling defiance against, and issuing dire warnings to, the Reform and Conservative Jews not to attempt to introduce non-Orthodox Judaism into Israel and not to try to gain a foothold in the Holy Land. The immediate cause of this outburst of angry invective and threats of cold war was a resolution by the conventions of the Reform and Conservative rabbis . . . to grant Reform Jews at least the same status as the Muslim and Christian sects are enjoying in Israel. For unbelievable as this may sound, this elemental right of worship according to one's own conscience is not granted in the Jewish state to Jews who do not follow the strictly Orthodox form of their faith. A Christian in Israel may follow any form of Christianity without molestation . . . but a Jew may not deviate from the Orthodox, which has not changed for the last 1,500 years, at least.

Christians and Muslims may be inclined to regard this as a dispute in which they have no concern. But if all forward-looking religion is to be excluded from the Zionist state, that may have an ultimate effect on Judaism of the most deplorable sort. As the *Jewish Newsletter* sizes up the situation, "Under the guise of relief and humanitarianism, all the resources of Jews in democratic America are to be used to impose the most reactionary antidemocratic form of theocracy upon an unwilling democratic people of Israel."

Korean Presbyterians Count Their Martyrs

SO FAR during the two years of war the Korean Presbyterian Church states that 255 of its ministers have been killed or kidnaped. Most of those kidnaped are believed dead. One hundred and fifty-two Presbyterian churches have been destroyed and 468 more damaged. Before the war there were 2,250 Presbyterian churches in Korea. . . .

While on the subject of Korean Presbyterians, it should be noted that the newly elected vice-president of the Republic of Korea, Ham Dai Yung, is an 82-year-old retired Presbyterian minister. Few had heard of him before he was given the nod by 77-year-old President Syngman Rhee. . . . Protestants and Roman Catholics are working hand in hand, according to Donald E. Rugh, Church World Service representative in India, to provide relief in that country. And the rate at which relief supplies are arriving is going up. An entire shipload sent by CROP, which reached Bombay this month, was welcomed by Mrs. Chester Bowles, wife of the U.S. ambassador, and accepted on behalf of India by Madame Vijaya Lakshmi Pandit, Nehru's sister who was formerly ambassador to this country. . . . That case in Iowa in which a circuit judge ruled that a bequest of $70,000 to "persons who believe in the fundamental principles of the Christian religion and of the Bible" was "unenforceable and invalid," has been appealed to the state's supreme court. The lower court ruled after Protestant and Roman Catholic clergymen testified that there is no agreement on what are the fundamental principles of Christianity.

Spain Revisited

[EDITORIAL CORRESPONDENCE]

Madrid, August 10.

THE ROUTE from Chicago to Lund by way of Madrid is not the shortest, but it is a very good route. In fact, I think well of any route that includes Spain, whatever the destination. In this case the motive for a somewhat devious approach to the site of the World Conference on Faith and Order was a desire to visit Spanish friends and to see whether the past two years had produced any changes, for either better or worse, in the position of Protestantism in Spain. My visit to the country last year was too brief to yield much information. There was also the question whether the closer diplomatic relations between the United States and Spain, including projects for military and economic aid, had produced a favorable change in the Spanish attitude, both official and popular, toward America and Americans.

I

On this latter point the results of my observations and inquiries have been nearly nil. Members of the embassy staff, speaking off the record, say they do not notice any effect. In some places there may have been some stiffening of national pride to offset the embarrassment of being on the receiving end of an international deal. That could happen, not without reason, but there is no specific evidence that it actually has happened in Spain; none, at least, unless some recent outbreaks against Protestantism are to be understood as indications of a fresh determination to maintain what both the Roman Catholic Church and the Franco regime agree in considering the "Spanish way of life."

As a matter of fact, Spanish Protestantism is as Spanish as Spanish Catholicism is. To represent it, however, as an invasion by a foreign ideology, is a polemic fiction that is constantly used against it. Only in this sense and to this extent is there any relation between Spanish attitudes toward foreigners (especially Americans) and the state of Spanish Protestantism. Since the first of these questions has been raised, it ought to be said that, whether or not there has been any recent change too subtle to be easily detected, any American who conducts himself with reasonable decency can always be sure of courteous treatment by the Spanish people. This commonplace statement, which has become so familiar because practically every traveler reports the same experience, does not throw much light on the psychological consequences, if any, of our present governmental policies toward Spain.

II

The state of Spanish Protestantism is encouraging, though the numbers are small (about 20,000) and governmental restrictions severely limit any open propagation of the faith. Some friendly outsiders in Madrid say that the restrictions are about the same as they have been in recent years. Several Protestant leaders feel that the restrictions are tighter, not because of any new laws but because of stricter administration of the old ones. A few episodes will illustrate the different kinds of difficulties.

In February of this year Rev. Carlos Molinos, pastor of the Spanish Reformed (i.e., Episcopal) church in Seville, suffered considerable bodily injury from an attack by goons belonging to Catholic Action who had been stimulated by local Catholic authorities. At the same time his church was looted and vandalized. The pastor has recovered and the damage has been repaired. This piece of violence was so gross and its victim so generally respected in his community (I know him personally) that the incident backfired, and there are some who say that it strengthened the Evangelical cause. Cardinal Segura, archbishop of Seville, in whose archdiocese this episode occurred, wrote a pastoral letter in February protesting against the government's lenience toward Protestants and calling upon the faithful to stiffen their resistance to heresy. The letter was published and read in all the churches of the archdiocese immediately after the outbreak of violence, so the attack cannot be directly charged to it, unless it had been privately circulated in advance. Segura is precisely the kind of ecclesiastic who is completely unembarrassed by remembering that Seville, the seat of his official residence, was the scene of the most violent and vicious activities of the Spanish Inquisition. Before the civil war he was archbishop of Toledo and primate of Spain. It is a point in Franco's favor that the new regime moved Segura down one grade.

An agent of the British Bible Society in Madrid, tired of waiting for the slow importation of single copies of the New Testament, had some printed and bound in the city. Government authorities discovered what was going on, entered the bindery, and confiscated and destroyed about 2,000 copies. That was on May 29, 1952. This is not cited as vandalism or ruthlessness. It was a perfectly legal act by officers of the law in the discharge of their official duty. It is cited to indicate the character of the laws under which Spanish Evangelicals live. The printing or circulating of Bibles other than the authorized Catholic editions, with notes giving the "Catholic sense" of the text, is unlawful. In fact, the publication of anything by Protestants is un-

lawful. It is suspected that zeal for the enforcement of the law was stimulated by reports published by a Protestant enthusiast in another country (not the U.S.) to the effect that Spanish Evangelicals were clandestinely publishing Bibles and other literature. I have every reason to believe that such a report is false. To me it seems amazing, and admirable, that they obey the restrictive laws so faithfully, work so efficiently within the legal limits, and confine their protests or appeals to straightforward representation through official channels.

One difficulty that is encountered is that of getting official permission to open a new church or to reopen an old one. For example, there is a new church building in Badajoz. There is no legal reason why permission should not be given to hold services in it. The granting of such permission is a matter of administrative discretion for the local officer, and he won't grant it. There are many similar cases.

As one would guess, in view of the laws about printing and publishing, there is difficulty in getting religious literature for the Evangelical preachers, seminary students and laity. There are, however, perfectly lawful ways in which this need may be very largely met, with the help of sympathetic friends. I shall be glad to give useful suggestions to any who may be interested.

It was perhaps pure coincidence that three ministers of Evangelical churches in Mexico, Cuba and Argentina, respectively, were present at the same church which I attended this Sunday morning in Madrid. The Cuban preached and the rest of us made short talks after the sermon. The congregation was what one generally calls "about 200"—that is, 153 by count. It was an intelligent and deeply religious company. Spanish Evangelicals are flame-tested—not literally, for they are no longer a persecuted people, but tested by a situation which is so difficult that only the truly convinced can be faithful.

This morning service was no catacomb situation. The church was commodious, bright, open, and full; on a narrow side street, to be sure, but one on which throngs of people pass, and with an ample yard before it in which the people lingered long after the service. The pastor is not one who says anything in a whisper. The singing was magnificent. No, they are not a persecuted people. They can assemble and worship. They cannot print, propagandize or do anything except engage in the *private* exercise of their religion. And yet, somehow, they grow. W.E.G.

Nightmare

EDITOR THE CHRISTIAN CENTURY:

SIR: On a Sunday evening radio program—"Our Miss Brooks," which is rather a bright spot compared to the usual fare served up on radio serials—a remark was recently made which seems to be related to a lot of things in America. A high school principal exclaimed in tones of terror, "I had a horrible nightmare last night. It was awful. I dreamed I was teaching in a classroom."

It is easy to see that to an educational executive the lowly, menial business of actually teaching pupils would be a horrible nightmare. Think of being reduced to the essential job which is the basis of the whole towering educational structure!

Perhaps this remark could be blown up to the size of a generalization. Well, here's a try. One great trouble in many areas of work, in professions and callings, is that success is so commonly measured by the distance one gets away from the basic work of his profession. The inevitable result is a vicious sort of Hindu caste system in which the person with the least actual contact with the job to be done is up on the higher rungs of the ladder. Thus, by a common measurement, the farmer, who grows the food, is on a lower rung than the processor or jobber; the retailer is lower than the wholesaler; the auto worker is lower than the salesman.

This is sadly true in education. The schools of a city are largely directed by officials in downtown offices who have not done any classroom teaching in fifteen or twenty years. Dr. Mary Smith, who weaves schedules and tests in her office, is of the nobility. Miss Mary Jones, poor soul, who has done practically nothing for twenty years except very effective teaching, is a commoner. Thus the top brass loses touch with the real job. Bliss Perry tells of crossing the Harvard Yard and pausing before the administration building to say, reverently, "Tread softly. There are teachers buried under those roll-top desks!"

The same perverse yardstick works harm in another profession—the ministry of the church. There is a widespread illusion that the farther a man gets away from the face-to-face, first-hand contact with people in a parish, the greater his success. To many a secretary of this or superintendent of that, to be reduced to the rank of a parish parson would be like a general of the army being sent to boot camp.

Of course, this generalization does not hold everywhere, thank heaven! There persists among a host of people the feeling that the pastor has the top job. There was more sense than nonsense in Mr. Chesterton's saying that in the church young men should be started as archbishops and then allowed to work their way up to the high office of parish priest. The same insight is found in the observation of Somerset Maugham that when a writer does a real book, followed by a dreary succession of potboilers, it does not mean that he gets a swelled head, but just that he has moved away from his original material.

How about this as a help? (It is drastic.) How about assigning, once in a while, the superintendent of schools and the principal of the high school to a classroom of forty children? Or the president of the university to a class in freshman mathematics?

How about a sabbatical year for the force at general church headquarters, spent on a four-point circuit? And promoting teachers in a theological seminary to a year at a down-at-the-heels church? It might be tough on the church but good for the classroom. That would give a hair-raising nightmare to a lot of folks, including

Yours,

SIMEON STYLITES.

Question Mark on the Yale School

By Albion Roy King

EDUCATION for temperance in the schools and churches was for many years patterned by dry thinking. Actually it was outlined by the very competent educational leaders in the Evanston headquarters of the W.C.T.U. In the early decades of the century the wet interests were hardly respectable enough to command a hearing from educators. But in the last twenty years the wets have invaded the schools. In the urban half of the country they are looking over the shoulders of public school administrators. They have an "educational program," with literature, syllabi and motion pictures patterned after the methods of the older propaganda.

Schoolmen, caught between the fires, as in the case of all highly controversial issues have a tendency to avoid the subject and do nothing. There is abundant evidence today that public education is failing to give our young people an adequate understanding of the basic scientific facts about alcohol.

Need for Understanding

Nothing is so much needed on this problem as an objective educational program in the schools. By "objective" we mean primarily one designed to produce understanding. We have a right to expect that much from education. Campaigns for decisive action can be conducted outside the schools, but these need to be founded on an adequate popular understanding acquired in the schools. When a campaign for commitment to a wet or dry solution is carried into the schools, it often defeats the end of education as understanding. Commitment is always easier to get than understanding.

Hope of achieving such a program has been fostered by the Yale School of Alcohol Studies and similar ventures stemming from it, notably those at Texas Christian University, the University of Wisconsin and the Loma Linda school in California. Top-ranking educators and scientific authorities have been brought into the picture. These schools, of course, have been conducted for professional people. They attempt to deal with all aspects of the problem, including the exploration of proposals for social action. Even the educators among the students and faculties have not yet formulated the objective program needed in the public schools. Their interest in social action measures always colors their statement of objective data. Educators have been too slow to adopt the faith that an informed public might be trusted to do the right thing. It is very important that they realize precisely what their function is in regard to liquor, and what its limitations are. They are not free from the messiah complex involved in the widespread notion that education is going to settle all our problems.

Our hopes have been dashed somewhat by two things which have happened about Yale. First, the propaganda interests, both wet and dry, have rushed into the Yale school for new ammunition, and propaganda always has a tendency toward free handpicking to suit the book. This rush has come especially from the budding wet educational program. Most of the wet arguments bear the Yale reference. The wets have a mixed feeling about the concern of the Yale doctors with the problems of the alcoholic, but they are enthusiastic about the judgment that the alcoholic is a sick person. Second, an open attack on Yale has been spread among the drys, so much so that any wearer of the white ribbon is now likely to look with suspicion on any person who has been to Yale. The phrase "wet science at Yale" is on too many lips, as though science as such could be either wet or dry.

What is masked in the situation is a very important issue: Is objectivity possible? Can science or education be expected to settle the problem?

Both wets and drys hasten to quote science in support of their conclusions. Actually, science never settles any moral question. There was a time in my early writing when I declared that "the verdict of science has been delivered against alcohol." I was neatly taken apart for it by a clever journalist and have never repeated it. I was much impressed in those days by the discovery that alcohol is never a stimulant, but a depressant or a narcotic. "So what?" said my cynical critic. "Isn't the professor claiming too much for his science?" He taught me the necessity of looking into motivation. No one ever really used alcohol as a stimulant. That was only a popular misunderstanding and a face-saving alibi. Both the motivations and the arguments for the supposed benefits of alcohol stem from its analgesic and anesthetic effects. Evaluations take us beyond the realm of scientific facts. Such a problem must be finally settled in the realm of moral and spiritual and social considerations. There is a job for the scientist and educator, and another and different one for the preacher of righteousness and the counselor.

Yale Conclusions Not Popular

The Yale school is both praised and blamed for its concern about alcoholics. Though this is by no means the only interest of the Yale doctors, the wets would concentrate on it. They have taken up the echo that alcoholism is a disease, and emphasize the abnormal factors which tend to divert attention from alcohol as one of the causes. They are by no means the only party that misinterprets the proposition to mean that if alcoholism is a disease then sin and moral evil have nothing to do with it.

But there are ample evidences that the liquor industry is not eager to support objective research and is not altogether happy about the directions which Yale conclusions take. They would pay dear for a search to find an easy cure that would permit alcoholics to go back to controlled drinking. So long as the doctors agree with Alcoholics Anonymous that there is no cure, that the only course for an alcoholic is to maintain a daily guard against touching a single drop, the Yale school will not be very popular with the dispensers of the beverages.

Another unforgivable thing is Yale's series of statistical

studies on the extent of alcoholism. The early figures from the year 1941 which estimated the number of alcoholics in this country at between two and two and a half million were boosted to nearly four million for the year 1948. Nothing that has emanated from dry propaganda in years shows such promise of arousing the public to disgust with the glamor which liquor advertising throws around its product.

Not a Skid-Row Problem

The dry absolutists insist that there is a single solution: to prevent everyone from drinking. If this were possible, no doubt the conclusion would be justified. But in any case, the churches have a scandal to face in the way the alcoholic has been rejected by respectable society and pushed along to skid row. Instead of functioning in their divine mission of redemption, they have shifted the responsibility to police courts and skid-row missions. But it is now obvious that alcoholism is not just a skid-row problem. It has invaded even the respectable churches, and whatever help we can get, both scientific and spiritual, ought to be welcomed by all.

One scientific question which agitates the dry contingent just now is the effect of alcohol on heredity. For a long time warnings about this have been part of the dry arsenal. The problem is weighted with the most complicated scientific difficulty. There have been many experimental studies, statistical analyses, and much scientific opinion, pro and con—all inconclusive. No one can say for sure that alcohol does not have some harmful effects on progeny, but the evidence for this belief never permits of a conclusion in particular cases. What evidence there is applies only to prolonged heavy drinking and does not affect the arguments of the moderationists. Such are the conclusions voiced in Yale lectures and literature. Long before there was a Yale school I argued with temperance leaders that they should leave this heredity item out of their kit, because, while it may have warned some to shun liquor, at the same time it supplied the best of alibis for the man in his cups. Ancient prejudices die hard, however. The fact that the Yale scientists and others have taken this position does not make it sacrosanct. The question is still an open one; what is required is more evidence—and, as has been said, evidence of this nature is exceedingly difficult to amass.

Who Finances the School?

The Yale school is also under suspicion of accepting wet money for its budget. Educational institutions in this country have always faced such charges in regard to every controversial issue they investigate. They are always reluctant to answer accusations of this sort specifically. Instead they have formulated a well-nigh universal policy of academic freedom and no acceptance of money where that principle is not fully recognized. All educational institutions which have research divisions accept commissions from industry, but never with the proviso that they must come out with results favorable to the product investigated. When Rockefeller or Carnegie money is accepted, does that mean that the investigation and teaching of the college must support the economic practices under which that private wealth was accumulated? If one listens to the charges that universities are hotbeds of economic radicalism, one would hardly think so.

When one raises this question at Yale, one gets rather vague replies about alumni gifts and the meager budget for the school of alcohol studies. If the school should really go into the wet propaganda business there would be ample liquor money to support it, we are led to infer. In fact, there has been whispered opposition on this score from the liquor interests also. Good will from these quarters was surrendered when the school severed all ties with the Research Council on Problems of Alcohol because that group, now defunct, accepted such support. Thousands of church dollars have supported scholarships in the Yale school, and broad acquaintance with the hundreds of church and temperance leaders who have worked through a summer program there will hardly confirm the suspicion that the school is subsidized by wet money. What it has chiefly done is to broaden interest in the ramifications of the problem. Very few people have had their practices or commitments disturbed—to say nothing of changed—through the Yale school.

Casting the Balance Sheet

The tight controversies of the past half-century have produced two fighting extremes. There is the wet who regards you with suspicion unless you have a drink with him, and the dry who does the same unless your witness is firm and absolute. Neither of these will ever understand the academic mind. Both say, "He who is not with me is against me." Perhaps they need a little education themselves.

All parties should be profoundly grateful that the alcohol problem has cracked the adamantine academic walls. They ought to support every effort of education to do its job. Educators ought to get busy in developing methods and materials that will stand the test imposed by such a highly controversial subject. They should divest themselves as speedily as possible of the erroneous notion that education is the process that ultimately is going to solve the alcohol problem and recognize that all claims to propaganda rights in the public schools will in the end defeat the groundwork which education ought to build.

At the same time, it should be realized that the question in conflict has roots that are deeper than academic procedure will lay bare. The last thirty years have seen a decided shift in social mores, especially in the middle class urban society where dry sentiment had its traditional stronghold. In urban evangelical churches today, social drinking is no longer taboo, and half or more of the adults will give "temperance" a moderation meaning. The dry contingent, caught on the defensive in this cultural drift, fastens on Yale as part of a conspiracy to undermine the old tradition and brackets it with wet politicians and liquor advertising.

The reasons for this shift are very complicated, perhaps not unrelated to the general moral letdown dramatized in gambling and organized crime. The answer by those interested in genuine temperance must be a far more realistic appraisal of the claimed benefits of moderate drinking and more study of basic motivations in the use of alcohol than were ever thought of in the old negative conditioning fostered by the temperance movement.

California Invades England

By a Britisher

Cambridge, July 24.

IN MY TOWN we are just recovering from an unusual invasion. Some months ago we were warned that twenty-two young Americans, members of a church in California, together with their minister, were going to descend on us in July. And now they have been and they have gone, and we breathe again.

They flew over and will fly back. Where in Britain is there a church that could find twenty-two young people each able and willing to travel 12,000 miles and to put down £500 for the tour? But that is what these youngsters have done. High school boys and girls aged from 15 to 17, with two or three others but none older than 21, prevailed upon their parents to fork out $1,500 for this venture.

Europe in Ten Weeks

And their tour? They landed in Ireland and "did" Belfast. Then they crossed over and at Manchester hired a coach and driver to take them round England. They included Edinburgh, because the minister had once been a student there, and they visited Liverpool, Coventry and Cambridge, Bath, Plymouth, Basingstoke (why?) and London. There the coach was sent back and the pilgrims crossed over into Europe, taking in Paris, Geneva, Italy, Athens, Istanbul and the Near East. And so back over again home to California—ten weeks in all.

They were as charming and as good-looking a lot of lads and lasses as you could well find anywhere, and were individually most attractive. And they were all keen Christians, ready without the slightest hesitation to witness not exactly to the faith that was in them but to the institution to which they belonged. About the faith itself they knew singularly little, but that did not deter them in their home church from leading discussions on Christianity and politics, international relations, counseling and a number of other subjects on which the average British Christian adult would find himself somewhat dumb. These youngsters were anything but that. When they were not asking their own questions they were telling us the answers to what they thought were ours.

Bringing the Good News from California

An enormous memorandum preceded their arrival—four quarto pages of single-spaced typing. It explained what they hoped to get out of their tour and naively told how their various hosts were expected to help them. Their procedure was to link up with local churches of their own persuasion in this country and tell the folks of their own goings-on in California. They were not much concerned with what goes on here in Britain, but they assumed a vast concern on our part for what goes on in America. They were out not so much to sell their home church as to give it away, and the existence of sales resistance never entered their young heads.

All this was very well illustrated when they reached Cambridge. Their questions were incessant but they were not really interested. They were *curious,* and that is a very different thing. Consequently, like children they were content with any kind of answer, for their questions were all factual. How many steps are there to the top of that steeple? Who built this? What is the enrollment of your college? They were far too young and uneducated to know the right questions to ask and all the knowledge they had was very much on the surface. Before they left California they had spent many hours for many weeks "getting up" their tour and they had a bewildering array of quite unconnected and unimportant facts about all the places they were to visit. But a talk from a don explaining the Oxford and Cambridge system and how it was related to the medieval craft guilds sent most of them to sleep.

Their minister was their oracle. All that they learned about England was mediated through him, but not only about England. He alone instructed them as they went along—in history, literature, art, science, archaeology, religion, geography and economics. In visiting places of interest the local guides were ignored. A visit to King's College Chapel, for instance, was made the occasion for a discourse on the difference between opalescent and translucent glass—an esoteric subject which somewhat mystified the local guides. The facts given were not always accurate, as when he told them that the Rosetta stone had four languages, one of which was Assyrian, but they were stated oracularly after the manner of the father in *The Swiss Family Robinson.* The hearers apparently preferred it thus, and as they forgot the statements almost as soon as they were uttered no great harm was done.

Prearranged Spontaneity

A visit to a local church in Cambridge was most illuminating. It was a church that is doing a grand work under a vigorous young minister. He had swarms of young people about the place and he is finding work in the church for them all to do. At the present time they are building with their own hands a new church hall. Although the minister had had only four weekdays in which to arrange a party he managed to do it and his young people turned up in force. The show began with square dances, which the visitors seemed to think were an occasion for general noise and horseplay. The church, however, had invited an excellent organizer from the local education committee who managed to get some shape into the proceedings so that they could really be called dances. One of these was a beautiful old Cumberland folk dance and another was a Swedish one. There was an opportunity here to learn if the desire had been present.

After refreshments the young people sat around and the local minister prepared to welcome the visitors and tell them a little of what he was doing. He never got a chance. The visiting minister took charge at once and took his own young people through a performance of prearranged spontaneity. It was called a "discussion," but it consisted of the minister as compeer introducing various performers to say

their piece about what they did in their wonderful church in the west. These pieces were from time to time interrupted by others in order to give the appearance of naturalness. The technique, however, did not escape the notice of the silent listeners and they were left wondering whether American young people's work has anything more to it than a technique. It would be unfair to make that assumption, but no evidence was produced on the other side, and the party had only itself to blame if the Britishers were not impressed. After this performance was over the visiting minister led in hymns and prayers and showed us how it should be done.

There is great need for mutual interpretation of America to England and England to America, but I doubt the value of it if either looks upon the other as a kind of unevangelized area only waiting for the other to bring it the gospel. We in England have often been guilty of that kind of foolishness but there is evidence of its existence elsewhere.

Place: A Georgia Town. Time: 1952

By David S. Burgess

"THREE C.I.O. Representatives Beaten Up at Hazelhurst. Angry Mob Threatens Union Organizers." Behind such headlines lies a tragic story of how the church was once again silent when freedoms were denied, men assaulted, and the pattern of native fascism laid bare.

Down in southeast Georgia lies the peaceful town of Hazelhurst. Its main industry is lumber and its chief citizen is Mr. Cook of the Cook Lumber company. For many years the Cook dynasty, with the cooperation of the chief banker and newspaper publisher—both in the person of Colonel John Rogers—have held undisputed sway in matters of politics and religion. Mr. Cook's men were in the city hall; Mr. Cook's money supported many of the Lord's houses.

Last spring, however, the peace came to an abrupt end. Anti-Cook candidates, with the aid of some of Cook's own employees, won in the county election. Cook retaliated by promptly firing some of his employees who had worked for the wrong candidates. This aroused not only Cook's workers but it also inflamed some independent citizens and elected officials who feared the growth of Cook's power. The C.I.O. was asked to organize the 145 workers at the lumber company.

Savannah-born and college-trained John Scott was the first C.I.O. representative to make a survey of the Cook company employees. After visiting them at their homes, he discovered that they were eager to organize a local union. He therefore formed an organizing committee among the workers charged with the duty of signing up the necessary number of fellow employees so that an official NLRB representation election could be held in the plant. Scott began to hold group meetings in the workers' homes. They began to sign cards, and the hope of winning an election rose daily.

Following customary C.I.O. procedure, Scott called upon John G. Ramsay, director of community relations for the C.I.O. Organizing Committee in the south, for aid.* Ramsay, after visiting Hazelhurst, wrote letters to the local merchants, doctors, lawyers, ministers and town officials explaining in detail the purposes and methods of the C.I.O. He visited nearly every minister. The Baptist pastor was most friendly. The Methodist minister, though worried about raising enough money to build a new Sunday school building, listened attentively. The Rev. Mr. Smith of near-by Lumber City claimed membership in the A.F.L. Boilermakers Union and wished Ramsay all success. Finally the wife of Rev. Harold G. Johnson, pastor of the Hazelhurst Gospel Tabernacle, told Ramsay that her husband had once been a loyal C.I.O. member in Savannah.

*Presbyterian layman, member of the commission on evangelism of the Presbyterian Church, U.S.A.; member of four commissions of the National Council of Churches; director of the Laymen's Movement for a Christian World; co-chairman National Religion and Labor Foundation.

Pressure on Local Layman

Then came the first blow against the union. Mr. Cook demoted Mechanic Marcus Trowell to the back-breaking rock-pile at the lumber company. With the aid of Organizer Scott, Marcus promptly filed an official charge with the National Labor Relations Board claiming that he had been demoted for union activity. A lay worker in the Church of God, Marcus was a natural leader of his fellow workers.

When Cook discovered that a representative of the NLRB was investigating the charge he promptly reinstated Marcus, who had proved to be a leader of the emerging C.I.O. local, to the position of mechanic. Marcus then received an offer to shift to a more lucrative position as clerk in a local grocery store. Pressure by anti-union people on Marcus' wife and father, and even on his pastor, resulted in Marcus' finally yielding to the arguments of his pastor and family. As a result, the struggling union lost its most able Christian leader.

Mr. Cook then called a meeting of all local ministers. Here he preached against the C.I.O. He claimed that the C.I.O. was "two-faced," since it had sent John Scott and John Ramsay to appeal to the "Christian element" among the workers and at the same time had sent in other organizers to ply the "rougher element" with liquor. The ministers, remembering that Mr. Cook has given generously to the Lord's houses, took the hint. One refused to give an invocation at a public meeting of the C.I.O. Mr. Johnson, whose wife had revealed his former membership in the C.I.O., preached a sermon on "Unionism under the Searchlight of God's Word" in which he told how the labor movement, as revealed by Daniel 11 and Revelations 13, was paving the way for the Antichrist.

Then a mass meeting, allegedly sponsored by the local

Lions and Kiwanis clubs, was held for all local professional and business men. Here Colonel John Rogers told how 27 workers of the Cook Lumber company, "whose names were known" according to the report of Rogers' *Jeff Davis County Ledger,* had met with certain C.I.O. representatives. The business leaders, upon hearing this news, declared that "the C.I.O. will not be tolerated in Hazelhurst" and promptly elected a special committee "to present to the citizens information regarding the plans of the C.I.O. in Hazelhurst." To this committee were elected representatives from the Kiwanis, Lions, Legion and V.F.W., and local city officials.

Attacked at Company Gate

On Thursday morning, July 31, John Scott arrived at the gate of the Cook Lumber company to make a routine distribution of C.I.O. literature to all employees. Informing the timekeeper of his intent, Scott distributed his pamphlets to all the workers as they came through the gate. Just as he completed his task, Scott was attacked from behind by Bayne Aycock; he was struck on the head and neck, and in a dazed condition fell against the fence. Aycock continued to strike Scott and even managed to bite the bridge of his nose. Scott got away, walked to his car, and drove to the office of a local doctor for treatment.

Twenty local citizens were at the local station that afternoon when Scott met a train. Instead of leaving town as the onlookers had expected, Scott met two other C.I.O. representatives, John G. Ramsay and Bill Strength, who had come to attend a scheduled union meeting the next day. Scott and his two friends drove to the Magnolia hotel and registered. Then the three went to the gate of the Cook Lumber company for another distribution of literature announcing the meeting for the following day.

They were greeted by seven men who had gathered on the other side of the main gate. One man was a local attorney, another a local dry-goods merchant. Ramsay was approached by burly Philip Truitt who asked, "What's your business here?" Ramsay's friendly reply was answered by a torrent of abuse against the C.I.O. "You mind your business and we'll mind ours," said Ramsay. Thereupon Truitt hit Ramsay on the mouth and then on the head. Bleeding, but not resisting, Ramsay argued, "It's not your duty to tell us to leave." Strength was then hit on the back of the neck by John Henry McDuffie, and Hill Lambert attacked Scott.

The C.I.O. men began backing toward their car as they were pushed and slugged by the seven men. They did not resist, other than to protect their faces with their arms. Ramsay reached the car and said, "Come on and hit me. I'm not going to hit you." This challenge so surprised the assailants that they allowed the C.I.O. organizers to drive away. "If you come back, bring your caskets with you," shouted the seven men as their victims left.

Absentee Officials

The three C.I.O. representatives went to the mayor's office. He was not there. The sheriff's office was empty. A local police car was unmanned. Finally the wife of the mayor was reached by phone. "I'm sorry," she said. "My husband is in the shower and then he has to leave town immediately." Giving up their search for "the law," the C.I.O. men went to a physician's office. The doctor, after examining Ramsay's knuckles and bandaging up his wounds, declared, "Well, I guess Truitt hit a pacifist this afternoon."

The battered but repaired union representatives went to their hotel rooms. That night a group of the C.I.O. members from the Cook Lumber company came to the rooms. As a result of the violence that day, they decided to postpone the C.I.O. union meeting until Saturday, when a public meeting for the C.I.O. would be held at the local courthouse. Scott told the workers not to carry weapons to the meeting.

On Saturday morning, however, a crowd of fifty men, some of them armed and led by Truitt, gathered at the filling station opposite the hotel. Fearing further violence, Ramsay called Sheriff E. L. Hatten who, after considerable delay, finally managed to arrive at the hotel. In reply to Ramsay's request for protection, he said flatly, "The boys across the street are hotheaded, unreasonable and ignorant. If you hold the meeting this afternoon, there will be bloodshed." His implication was plain: in effect the sheriff was asking the organizers to leave town and ride to the county line under his protection.

Meeting Called Off

With the help of the sheriff, Ramsay and the C.I.O. representatives drove to the near-by town of Graham where they held a union meeting. They decided finally to issue a news release to postpone the meeting for that afternoon. Returning to the hotel, Ramsay called the Associated Press in Atlanta and read them a prepared statement. This said in part:

> Freedom of assembly and the right of free speech were forcibly denied in Hazelhurst, Georgia, today. . . . We believe in law and order. To show our faith, we postpone our meeting to a later date . . . in the near future. We will appeal to the governor and to the FBI to give us adequate protection to hold a public meeting. We do this in order to protect the life of the people.

While Ramsay was phoning, the armed crowd again gathered outside the hotel. Scott walked to his car, and without warning several would-be attackers ran toward him. At that moment Ramsay, who had completed his call and had walked on to the hotel porch, called out to Scott, "Look out, John. They're after you." Scott turned just in time to see his assailants and to run to the porch. The crowd then rushed to the foot of the porch.

Ramsay promptly called the local police chief, who said he would come but never did. The sheriff finally arrived, angered by the continued presence of the C.I.O. representatives. Ramsay told him of the decision to leave town under his armed protection. Finally, with baggage in hand, the six C.I.O. organizers ran to their cars. The mob ran to *their* cars. Soon Scott and his colleagues were driving toward the county line, in the midst of a heavy rain, at 85 miles an hour. They were literally fleeing for their lives, keeping in the middle of the road to avoid being shoved into the ditch by a more speedy pursuer. Fortunately, all the C.I.O. men managed this time to escape the clutches of the pursuing mob.

Unknown to them, however, Sheriff Hatten, in order to excuse his refusal to do his duty, had phoned in a most

preposterous story to the Atlanta *Journal*. He said that a free-lance architectural draftsman named Samuel Smith had been attacked the night before "by a dozen men who told him that they were union organizers." The local citizens, claimed the reluctant sheriff, had been so enraged by this action that they had driven the C.I.O. representatives out of town. Ramsay promptly denied the story—and he and his colleagues are awaiting arrest on these trumped-up charges.

What lessons can we learn from this sordid story? If the churches refuse to create the atmosphere of freedom in a boss-ridden town, the victims of violence can turn only to the secular arm of the government for aid. Soon in Hazelhurst agents of the FBI and the National Labor Relations Board will be investigating, taking affidavits, ferreting out the truth, and bringing the perpetrators of violence to the bar of justice. But such actions by the state are not the remedy for the sickness of Hazelhurst. They will not remove the fears which have ruled the lives of the workers. They will not lessen the arrogance of the public bullies or curb the men who rule Hazelhurst and plan the beatings. The transformation of Hazelhurst must take place in the larger dimension of the spirit, in the minds and hearts of those who work and those who employ in Hazelhurst. And in this eternal dimension of the spirit only the church holds the keys to the city's salvation.

BOOKS

Some Important Books

CIRCUMSTANCES, including the absence of the literary editor at the Lund conference, make it impossible to give to the books listed herewith the immediate attention and full reviews they deserve. Many of them will be reviewed later. Meanwhile, it will be of advantage to readers to have at least their names and some basic information about them.

WITHIN OUR POWER, PERSPECTIVE FOR A TIME OF PERIL. *By Raymond B. Fosdick. Longmans, $1.75.* A realist who knows the worst that can deservedly be said of our generation, and who has had as many disappointments as any, voices his confidence that history is not at its ultimate hour and that it is still "within our power" to make the 20th the greatest of centuries if we will muster the determination and the intelligence to make it so.

THE AMERICAN PEOPLE'S ENCYCLOPEDIA YEARBOOK, EVENTS AND PERSONALITIES OF 1951. *Edited by Franklin J. Meine. Sears, Roebuck & Co., distributors.* In about 1,200 packed pages, with text by a long list of competent specialists and with many pictures, the editor in chief of the new and admirable *American People's Encyclopedia* and his staff have compiled most of the important facts about what was done in 1951 and who did it.

BUCKEYE DISCIPLES, A HISTORY OF THE DISCIPLES OF CHRIST IN OHIO. *By Henry K. Shaw. Christian Board of Publication, St. Louis, $3.50.* A centennial publication of the Ohio Christian Missionary Society. It would not be far wrong to say that the Disciples of Christ as an independent religious movement were born on Ohio's Western Reserve. Their history in that state is therefore of more than local interest. The author, a pastor at Elyria, is qualified by years of careful research and by very active participation in the work of the Disciples of Christ Historical Society, of which he is one of the directors.

THE MIGHTY SAVIOR. *By Arthur J. Moore. Abingdon-Cokesbury, $2.00.* Ten sermons by the Methodist bishop of the Atlanta area. Other evidence indicates that he is an unusually able administrator, but the sermons here presented are positive proof that he is a great evangelistic preacher.

REDISCOVERING JESUS. *By Jack Finegan. Association Press, $2.50.* For an archaeologist, Dr. Finegan is one of the liveliest personalities and one of the most zestful writers on the practical problems of present-day religious living that one could imagine. Author of scholarly books on the ancient Near East and a recent one which I have not seen entitled *Archeology of World Religions,* he is professor of New Testament in the Pacific School of Religion at Berkeley, Calif., and minister of the large University Christian Church (Disciples) adjacent to the campus of that school and to the University of California, and is much in demand as a speaker at student conferences. He has a Fulbright fellowship this year to study religions in India.

ZWINGLI THE REFORMER, HIS LIFE AND WORK. *By Oskar Farner. Philosophical Library, $2.75.* A short (135 pages) and rather simple life of a reformer who missed by only one day being born in the same year with Luther, who initiated his reform independently and boldly, who died early before there had been time to consolidate his gains, and who has seldom received the credit that is his due. In spite of the frequent linkage of his name with the names of Luther and Calvin, he has remained for most readers a somewhat shadowy figure. This little book will remove some of the shadows. It is translated by D. G. Sear from the German original published in 1917.

IN THE NAME OF CHRIST, A HISTORY OF THE MENNONITE CENTRAL COMMITTEE AND ITS SERVICE 1920-51. *By John D. Unruh. Herald Press, Scottdale, Pa., $3.75.* A big book reporting in detail the great humanitarian work done both at home and abroad by one of the smallest communions.

PHILOSOPHIES MEN LIVE BY. *By Robert F. Davidson. Dryden Press, $4.25.* The author's aim is to present such an introduction to the problems of philosophy as will facilitate making philosophy a part of general education, not a field for specialists or an elective for particularly bright students with a speculative bent. His approach is unconventional. It is neither historical nor topical according to the usual categories. For example, one of his four major divisions, entitled "The Life of Reason," breaks into three sections dealing respectively with the Stoics, Spinoza and Walter Lippmann. Another, "The Compulsion of the Ideal," has for its chief characters Plato, Aristotle, Kant and Niebuhr. This book will take a little thinking about.

THE REALM OF REDEMPTION, STUDIES IN THE DOCTRINE OF THE NATURE OF THE CHURCH IN CONTEMPORARY PROTESTANT THEOLOGY. *By J. Robert Nelson. Wilcox & Follett, Chicago, $4.00.* Written in Zurich and printed in England, with a foreword by Prof. Brunner, this has all the appearance of being, as Brunner calls it, a "solid" work, based on a serious and comprehensive study of recent and current theological thought—Continental, British and American—concerning the theme which was prominent in the discussions at Amsterdam and central at Lund.

IMMORTAL POEMS OF THE ENGLISH LANGUAGE, AN ANTHOLOGY. *Edited by Oscar Williams. Pocket Books, 35 cents.* It is still hard to believe, though it is clearly printed on the cover, that you can get these 600 pages of the best English verse, British and American, from Chaucer to Dylan Thomas, for 35 cents. As I have said before, Thomas seems to me to have more chronological than artistic significance in this connection. It is a way of saying from Chaucer to now. This is a great collection of all kinds of good poetry. The compact format makes it an ideal companion on a journey or a vacation.

MEDIEVAL PHILOSOPHY. *By Frederick C. Copleston. Philosophical Library, $2.75.* The study of medieval philosophy can never be made quite painless, but this concise survey of the principal thinkers from

Augustine to William of Ockham (or Occam, if you like), in one pocket-sized volume, gives as much of the substance as can be compressed in so little space and makes the main lines clearer than they generally are in more pretentious and extended treatises.

IDEAS AND MEN, THE STORY OF WESTERN THOUGHT. *By Crane Brinton. Prentice-Hall.* A panoramic history of thought and culture, attractive to the reader and enlightening to the student. The fourth printing has just arrived. My own estimate of it is indicated by my intention to use it this year, either as basic or as collateral reading, with a university class in the history of philosophy. It is of some importance that, unlike most histories of thought, this one contains a long section on Christianity, which has certainly had a considerable place in the making of Western thought.

ECONOMY IN THE NATIONAL GOVERNMENT. *By Senator Paul H. Douglas. University of Chicago Press, $3.75.* Whoever is interested in knowing how our national government wastes his money, with specifications as to who, where, when, what on and how much, had better not wait for a full review of this book but buy and read it at once. Sen. Douglas is, as everyone knows, professionally an economist. I have an impression that he is at present president of the American Economic Association. He does not exaggerate or fling charges at random. Besides giving the specific facts about governmental waste, he demonstrates that disaster will be the inevitable result of a permanently unbalanced budget. All this is particularly significant coming from a good Democrat.

W. E. GARRISON.

CORRESPONDENCE

Corruption in India

SIR: A supplementary word, in the nature of a correction, is necessary in regard to my article "The Lesson of the Elections in India" (May 21).

The higher bracket of officials in India are, I believe, incorruptible and are as devoted and sacrificial a group of men as are to be found in the public life of any country in the world. I wish I could say the same of the lower officials, down at the place where it touches the life of the people. But even there the impression one gets is that bribery and dishonesty are not as prevalent as in commercial and even in educational circles.

This may be accounted for by the fact that government is taking stringent measures to wipe it out in official life. The statement I made as a quotation from a government official in the public press, "Habitual bribe-takers are to be considered guilty of a new offense under the new act," is open, as it stood, to the interpretation I placed upon it. But it has been pointed out to me that under the new act mentioned an official who has more property or financial resources than his salary would warrant is under obligations to account for his property and financial resources from sources other than corruption in office, otherwise he will be presumed to be guilty. This is a reversal of the usual presupposition that a man is innocent until he is proved guilty; here he is presumed to to be guilty unless he can prove himself innocent. This is stringent, if enforced, and is to the credit of India.

Bribery and corruption and dishonesty in public life are to be found everywhere and India is no exception. But the country that is without sin might cast the first stone.

E. STANLEY JONES.

Sat Tal, U.P., India.

Blasphemy?

SIR: I agree with your over-all characterization of the two political conventions under the caption "Revivalistic Politics" (Aug. 6). I heartily protest, however, your analogy in which you liken them to revival meetings.

We see how far astray such an analogy leads when you make such a statement as, "When the bandwagon started to roll, impelled by forces *as obscure as a visitation of the Holy Spirit* [italics mine], the tension broke in a wave of conversions." Such statements, even in satire, are on the verge of blasphemy, and sacrifice holy expression to literary cleverness.

J. CREIGHTON CHRISTMAN.

Evangelical Congregational Church,
Shillington, Pa.

What Does It Mean?

SIR: On Aug. 8, at Eisenhower's headquarters in Denver, John Foster Dulles told reporters: "We [the Republicans] will abandon the policy of mere containment [of communism] and will actively develop hope and a resistant spirit among the captive peoples of the world." What does this mean? Does the policy which is to replace "mere containment" if Eisenhower wins envisage more aggressive military action than that of creating "situations of strength" to stop communism? Does Dulles propose to intensify the cold war and deepen the cleavage between East and West as an essential step toward achieving a just and durable peace?

By what means does he plan to "develop hope and a resistant spirit among the captive peoples"? By outthinking and outliving the Communists morally or by outsmarting them in the use of their own weapons? Is he thinking of a constructive humanitarian approach to the problem confronting the "captive peoples" or of fomenting violent revolution within their borders?

How does the United Nations figure in the new policy designed by Dulles? Will it be used so as to unite the world or further divide it, or will it be by-passed altogether?

No American in our time has played as important a role in high places within both church and state as Mr. Dulles. If Eisenhower is elected, he probably will have more to do with foreign policy than anyone else. Is it not reasonable therefore to ask that Dulles spell out plainly for the American voter and the Christian forces here and abroad what he has in mind? Do they not deserve to know whether the program he vaguely disclosed at Denver is rooted in Christian principles or in power politics?

J. STUART INNERST.

Costa Mesa, Calif.

Bits from Germany

SIR: I'm roaming round Germany, carefully keeping clear of occupying forces, their ladies, servants, cars and chauffeurs, being given hospitality by pastors, teachers, businessmen and students. Chance phrases in general conversation, exclamations of appreciation, or the contrary, at some announcement in the press, may be worth reporting.

Last Sunday morning in his 1000-year-old church in Petzen I listened to a stirring sermon from that veteran opponent of Hitler, Pastor Wilhelm Mensching. He called on his people to take new courage in their resistance to rearmament by noting what had just happened in Duisburg. He read from the newspaper to them about the ten Protestant pastors of that city who organized a street distribution of leaflets inviting the young men of call-up age to declare their refusal to join the forces. He further quoted from the press that the Bundestag president in Bonn, Dr. Ehlers, had warned the clergy "not to undermine the military spirit," adding that these Duisburg pastors were "playing a dangerous game."

A rumble of ironic laughter was only half suppressed when, during a lecture on the Japanese, I referred to their feeling of shock and disillusion at suddenly finding the occupying powers were now going to encourage them to delete the much prized disarmament clause from their new constitution.

I hear many grateful tributes to Dr. Heinemann of Essen, chairman of the synod of the whole Protestant church in Germany in both zones, because he so promptly handed in his resignation from

the post of minister of the interior two years ago "when Dr. Adenauer offered German rearmament" (their phrasing).

A liberal was quoted approvingly as having affirmed that "the word democracy can now be depended on to raise a laugh in any hallful of students"—and this doesn't at all imply they are Communists.

A usually rather quiet host exhibited delight and surprise at seeing my photograph and a small paragraph about my lecture in the morning paper. As its editor had been one of the sponsors of the meeting and had spent an hour with us at tea the previous evening I queried the surprise. The answer was, "Do you imagine our editors can publish what they like? Most newspapers in Germany have received such rich gifts and loans from America that what they print rarely reflects the opinion of our people."

Last week, on July 20, the anniversary of the Goerdeler plot of 1944, there appeared a special supplement containing photographs and details. Among them was an exact replica of the bill sent to the widow and family of one of the leaders after his death. It amounted to 500 marks and was itemized, showing so much for his food and lodging while in prison, so much in payment of the defense lawyer, so much for the actual execution.

One supper table was enlivened by bits of news about the mayor of Eckernförde who invited to his spa for a fortnight's holiday (travel expenses met) the 22-year-old law student of Tübingen University who started giving a message of peace over the megaphone at the Olympic games in Helsinki. He said he wanted to give recognition to her courage in running the risk of being called mad or Communist. She had previously tried through official channels to get permission but had failed. She had prepared the message in French, English, German, Arabic and Russian. She represented no party, had received no pay, was a Christian pacifist. To the Russians she had special advice: "Stop being frightened—trust in God."

Germany. MURIEL LESTER.

He's in Korea

SIR: A few years ago I recall reading an article or two in your columns concerning the military chaplaincy. These were of a critical nature designed to bring about certain needed reforms. It is my opinion that you relaxed the pressure entirely too soon. Wide, sweeping reforms are definitely necessary if the chaplaincy is to measure up to the vast opportunities for service which are possible. As presently constituted this form of Christian service attracts and will continue to attract third- and fourth-rate material. The reason for this state of affairs is obvious to anyone who has ever had the opportunity to witness the functioning of the system from the inside.

From the inside one learns at first hand the wide disparity of treatment accorded the "regular" vs. "reserve" chaplain in the matter of assignments, opportunity for advancement, special favors and the like. The newcomer is also introduced to the magic of rank, before which it pays to bow and scrape if you want to get ahead. Merit, ability, preparation, training, enthusiasm and consecration—these are minor factors in the present weird system shot through with politics, caste, special favor and the like. The average meeting of chaplains is devoted to learning how to fill out a monthly report which by implication is quite as important as the winning of souls for the Kingdom. A desk job, mulling over papers, forms and requisitions—these are the indications that one has arrived.

Maybe I am only prejudiced, or could it be bitter? You see, I am in Korea. My "superior" rotated right on time. Of course he is a "regular" and important. My time too is up, but being a "reserve" and not quite as important I must stay on the job in Korea six weeks to two months longer.

I would like to see your paper encourage a frank exchange of opinions from both present and former chaplains. Here I feel is a valid ministry that needs to be rescued from itself and set on a plane where it can attract men of high caliber.

For reasons that are obvious please withhold my name.

Korea. [Name withheld.]

Added Truth

SIR: Your issue of July 9 has just come to my attention. I should find it peculiarly agreeable to note that the University of Michigan receives first place in the "News of the Christian World" were it not that the lack of what Elmer Davis calls the whole truth makes the news itself an unchristian corruption.

As a member of the literary faculty of the University of Michigan and as one who participated in the June 2 meeting of that faculty, I should like to add to the truth of your report.

1. At the University of Michigan all decisions of the kind under discussion, that is decisions affecting the institution as a whole, can legally be made only by the university senate, a body composed of the combined faculties of the university.

2. No separate faculty, such as that of law, engineering, medicine, or the arts, can legislate for the university, but each faculty abides under the decision of the whole.

3. On May 19 the university senate, presided over by Pres. Hatcher, supported the legally appointed lecture committee of the university in its purpose to carry out a ruling of the board of regents to the effect that speakers enjoying the hospitality of the university should not advocate "the subversion of the government of the United States nor the state."

4. Certain members of the faculty of literature, science and the arts, not being content to abide under the decision of the senate, contrived a gratuitous meeting of the aforesaid faculty, a meeting originally called without a given hour, a meeting held after classes, for the term had been dismissed. It was in this meeting, ethically obtuse and professionally reprehensible, that a "clear majority" protested—not Pres. Hatcher's ban, for it was not his ban—but the regential rule.

5. At this unfortunate meeting Prof. James K. Pollock of the university lecture committee—the committee under attack—stated a truth: No right of free speech had been denied any responsible person. Replying to the assertion that "the ban establishes a type of prior censorship," he tactfully mentioned Gerhart Eisler as among those who had not been received as "guest speakers," although he could have mentioned others of the same ilk and kind.

6. The issue then was this in truth: Should Communists or their kind be allowed to speak as guests of the University of Michigan? The answer, not of the board of regents alone, not of the president alone, but of the senate of the university, was No. It was against this answer that the "literary faculty" complained.

The remainder of your report from Detroit should fill you, as a citizen of the Christian world, with shame. We read: "On May 29 student dissatisfaction with the university's board of regents erupted." The implication that the whole student body, and not an incited and inciting few, was dissatisfied is sly and false; and as a teacher of English may I assure you that one does not speak of a small brass whistle as *erupting*. As for the following slur cast upon the board of regents for their secrecy, the source is rightly named: the *Michigan Daily*. What is not made clear is that this publication did not represent the large judgment of the campus, especially in its impudence. BENNETT WEAVER.

Dept. of English,
University of Michigan.

'Inter,' Not 'Non'

SIR: In the report on the conference of the International Council of Community Churches (July 16), Peoples Church, the host church, through what was no doubt misinformation is described as "nondenominational." It is not. It is interdenominational, which is very different. Originally Congregational, the church was reorganized in 1923, with the Baptists, Methodists and Presbyterians joining with the Congregationalists and all sharing alike.

N. A. MCCUNE,
Peoples Church, Minister Emeritus.
East Lansing, Mich.

Solution Wanted

SIR: After reading Stewart Meacham's article "Assembly Line Christians" (Aug. 13), I am frustrated. I said to myself, "By gollies, he's right in his criticism, but where is his solution?"

VERN L. KLINGMAN.
First Methodist Church,
Golden, Colo.

NEWS of the CHRISTIAN WORLD

Churches Gained 2 Per Cent in '51

Membership Reaches 88 Million—No Change in Relative Proportion of Protestants and Catholics

NEW YORK, Aug. 25.—Slightly more than 2 million members were added by American churches last year. This means that both Protestant and Roman Catholic bodies gained about 2 per cent, thus bringing church rolls to the highest percentage relative to total population in the nation's history. The figures are taken from the 1952 *Yearbook of American Churches*, published here today.

Church membership in 1951 reached 88,673,005. In 1950 it was 86,830,490. The 1951 figure equals 58 per cent of the estimated population of the continental United States. The 284,592 local churches reported for 1951 also comprised the largest total ever recorded. All these statistics, gathered by the research department of the National Council of Churches, came from 252 religious bodies. The six major groups reporting showed these membership totals:

Buddhist	73,000
Old Catholic and Polish National Catholic	337,408
Eastern Orthodox	1,858,585
Judaism	5,000,000
Roman Catholic	29,241,580
Protestant	52,162,432

No discernible shift is taking place in church memberships. In 1906 Protestant membership equaled about 60 per cent of all church affiliations; in 1950 it was about the same, and again in 1951 it was about the same.

Basis for Computation

In studying these membership figures it should be borne in mind that Roman Catholics count all baptized persons, including infants. Judaism regards as members all Jews in communities having congregations. Eastern Orthodox churches include all persons in their national or cultural groups. Most Protestant bodies count only persons who hold full membership, all but a small minority of these being over 13 years of age. However, many Lutheran bodies and the Protestant Episcopal Church now report all baptized persons, and not only those confirmed. Christian Scientists refuse to give out any figures.

This latest compilation shows that the Protestant bodies are continuing to grow more rapidly than the Roman Catholic Church. Protestant membership went from 31,511,701 in 1926 to 52,162,432 in 1951. That meant an increase of about 65 per cent. Roman Catholic figures went from 18,605,003 in 1926 to 29,241,580 in 1951, or an increase of 57 per cent. Protestants made up 27 per cent of the population of continental U.S. in 1926; 33 per cent in 1950; and 34 per cent in 1951. Roman Catholics made up 16 per cent of the population in 1926; 18 per cent in 1950; 19 per cent in 1951.

Sunday Schools Growing

In 1951 there were 250,877 Sunday schools, with 2,998,741 teachers and officers and a total enrollment of 30,685,149. This was an enrollment increase of 909,000 from the 1950 figures. Sunday school enrollment, says Helen F. Spaulding of the N.C.C., has been on the upgrade since 1947, when it began to come back from the losses which were general during the decade of the '30's.

(Continued on page 981)

Piepkorn Calls Color Bar Evil

Former Head of Chaplains Finds No Scriptural Justification for Racial Segregation in Churches

VALPARAISO, IND., Aug. 10.—"Churches are the last stronghold of racial segregation," clergymen and lay members of the Lutheran Church—Missouri Synod were

Church Statistics, 1951

	No. of Churches	Membership
Adventists, 7th Day	2,728	245,974
Assemblies of God	5,950	318,478
American Baptist Convention	6,706	1,554,304
Southern Baptist Convention	28,289	7,373,498
National Baptist Convention	25,350	4,467,779
Nat'l. Baptist Convention of America	10,851	2,645,789*
American Baptist Association	2,105	286,691
Free Will Baptists	2,700	400,000
Church of the Brethren	1,030	186,358
Christ Unity Science	3,851	682,172
Church of God (Cleveland, Tenn.)	2,418	121,706
Church of God (Anderson, Ind.)	1,904	100,814
Church of God, The	1,506	54,560
Church of God in Christ	3,505	323,305
Church of the Nazarene	3,616	235,670
Churches of Christ	14,500	1,000,000
Congregational Christian	5,620	1,241,477
Disciples of Christ	7,835	1,792,985
Greek Orthodox (Hellenic)	320	1,000,000
Rumanian Orthodox	47	50,000
Russian Orth. Greek Catholic Church of N.A.	399	400,000
Russian Orth. Church Outside Russia	91	55,000
Serbian Eastern Orthodox	46	75,000
Syrian Antiochian Orthodox	77	75,000
Ukrainian Orthodox	47	40,250
Evangelical and Reformed	2,746	735,941
Evangelical United Brethren	4,457	720,544
Society of Friends (Gen'l. Conf.)	165	18,729
Society of Friends (5-year Meeting)	490	68,612
Society of Friends (Philadelphia)	46	5,743
Foursquare Gospel	599	64,109
Jewish Congregations	3,876	5,000,000
Latter-Day Saints (Salt Lake)	2,117	1,111,314
Latter-Day Saints (Independence)	620	126,453
American Lutheran	1,883	715,640
Augustana Evangelical Lutheran	1,121	465,062
Evangelical Lutheran	2,501	825,466
Lutheran—Missouri Synod	4,430	1,674,901
United Lutheran	3,860	1,925,506
General Conference Mennonite	185	35,000
Mennonite Church	557	58,330
African Methodist	5,878	1,166,301
African Methodist, Zion	3,090	728,150
Colored Methodist	2,469	392,167
Methodist Church, The	39,961	9,065,727
Wesleyan Methodist	984	34,493
Moravian Church in America	149	43,856
N.A. Old Catholic	43	48,820
Polish National Catholic	156	265,879
Associate Reformed Presbyterian	146	26,544
Cumberland Presbyterian	1,026	81,086
Presbyterian, U.S.	3,665	702,266
Presbyterian, U.S.A.	8,317	2,364,112
United Presbyterian	830	219,027
Protestant Episcopal	7,116	2,417,464
Reformed Church in America	767	187,256
Roman Catholic	20,443	29,241,580
Salvation Army	1,382	227,821
Unitarian	357	79,901
Universalist	401	63,975

*Figure for 1950.

told at the third annual institute on human relations which met recently at Valparaiso University. Representatives from Lutheran congregations in eight midwestern and eastern states discussed "Integration of Racial Minorities into Existing Congregations" and "Integration in the Community." The featured speaker was Arthur C. Piepkorn, former president of the army chaplains board, now professor of dogmatics at Concordia Theological Seminary, St. Louis.

Dr. Piepkorn told the conference that the policy of segregation by skin color is without scientific basis, and "neither has it any warrant in sacred Scriptures." "True Christianity knows no race problem," he continued. "It knows only individual human beings who are separated from the Creator by their sins and are reconciled to God in Jesus Christ."

Christian Principles Ignored

How well integration of all races works in education, business and social life was discussed by a panel of Negro and white educators and business leaders, including Wells Burnett, vice-president of Roosevelt College, Chicago; Alonzo Pope of the Cook county department of welfare, Chicago; Arthur G. Falls, physician and surgeon, Chicago; and Robert Cunningham, editor of the *Modern Hospital*. "White Christians are often the last to use Christian principles when it comes to accepting competent Negroes into their businesses," said Tom Colgan of the American Friends Service Committee.

Speaking on the integration of Lutheran Negroes into Lutheran congregations, a Fort Wayne minister, Herbert Lindemann, remarked, "I am still amazed how simple it was to integrate Negroes and Japanese into my former congregation in St. Paul, Minn." He believed many pastors and churches guilty of too much timidity.

Repentance Necessary

Pointing out that education is often necessary before attempting to assimilate Negroes into a white congregation, Donald Cox, director of education at First Baptist Church, Chicago, added that "if a church has failed to prepare her members by education, the law of Christian love still dictates that the members welcome people of all races found in their community."

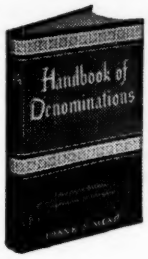
Dr. Piepkorn called on the churches to change their attitudes, insisting that "repentance is necessary." "But," he continued, "let it be an honest repentance. We must not let ourselves partake or continue in the sins of our fathers."

"Segregation is disastrous and expensive," Dr. Piepkorn stated. He went on to warn the churchmen that "we are resisting the work of God when we practice segregation and deny the unity that God has forged among Christian brothers of all races."

"The interpreters of our times," Dr. Piepkorn told his fellow Lutherans, "are substantially agreed that no other domestic factor hinders our foreign policy as does our persistent discrimination against racial minorities." He urged churches everywhere to think in terms of the scriptural doctrine of the church which is "free of the distortions that have corrupted our practice in the fellowship between races."

MEL DOERING.

for Your reference shelf



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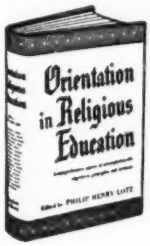

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Nazarenes Flock To Great Meeting

One Out of Every 25 Members Present at General Assembly—Manhattan, Kan., Clears Away Flood Debris

KANSAS CITY, MO., Aug. 12.—Veteran preachers had a special place in the 13th General Assembly of the Church of the Nazarene, held here June 22-28. Seventy-two men and women, each of whom had preached the gospel for 40 years or more, came together to form a permanent organization. Record-holders among these veterans were Joseph N. Speakes of Monroe, Wash., with 58 years of service behind him; John E. Threadgill of Lytton Springs, Tex., with 59 years; and E. P. Ellyson of this city, with 62 years—179 years for the three!

Members Come From All Over the World

Ten thousand Nazarenes came to the assembly as delegates or guests. They represented nearly 4,000 congregations with a total of 250,000 members in the U.S., Canada and the British Isles and in the church's 28 mission areas around the world. Hardy C. Powers of Dallas, Tex., general superintendent of the church, spoke at the worship service which opened the assembly. In a pre-assembly meeting the Women's Foreign Missionary Society voted to change the name of the organization to "Nazarene Missionary Society," thus opening the door to participation by men. The assembly delegates adopted a resolution asking Nazarene leaders to work for the development of a better sense of discrimination between "the evil and the good in many radio and television programs." They also scored the "low moral tone of much current literature" and urged efforts "to halt the further encroachment of the evils of the day into the home." "We especially recommend," the resolution stated, "that the reading, listening and viewing on the Sabbath Day be consistent with the high standards of holiness in the Church of the Nazarene, and that we do not allow any television program to become a substitute for church attendance."

Tithing Brings in Nearly $112 Per Capita

The Nazarene National Stewardship Council reported that giving in 1951 amounted to $111.76 per member—fourth-highest per capita record in U.S. churches. Tithing is a basic Nazarene principle. The church was founded on Oct. 13, 1908, at Pilot Point, Tex., by the union of 228 independent Holiness groups with 10,000 members. Its chief aim, as stated by Phineas F. Bresee, the principal founder, is to "spread scriptural holiness around the world," steering "between the dangers of formalism and dead churchianity on the one hand and fanaticism on the other." From the start the Nazarenes have recognized the importance of maintaining their own schools. They now have six colleges in the U.S., one in Canada and one in Scotland. Their theological seminary in South Kansas City, Mo., is constructing its first major building on a 31-acre site.

Methodists Hold Conference, Listen to Evangelist

The Kansas Methodist conference, which has 90,000 members in the eastern third of the state, held its annual meeting in Kansas City, Kan., early in June. Present were Bishops Paul B. Kern of Nashville, José L. Valencia of the Philippines, and Richard C. Raines of Indianapolis. Keynote speaker was Harold E. Fey, executive editor of The Christian Century, whose theme was "Christ's Victory over World Chaos." Bishop Raines, who recently returned from a world flight visiting Methodist missionary projects, gave an address on "No Other Name." . . . Jack Shuler, evangelist for the Methodist "Crusade for Christ," conducted several meetings here recently. He called on congregations to give better support to their churches. "Salvation can be sustained only when we place God instead of pleasure first in our lives," he said. He emphasized that Greater Kansas City has five bartenders for every pastor and that last year its liquor dealers grossed $49 million while its churches carried on with a $10 million budget.

Manhattan Emerges From the Mud

Manhattan, Kan., hardest-hit of Kew valley towns in the great flood of July 1951, is showing a brave new face to the world. Ton after ton of mud was removed from the streets, homes, stores, churches and schools. Ton after ton of gravel was poured into the gaping holes gouged in the streets by the flood waters. Today the stores in the downtown district have new fronts and a large new department store is going up. Churches and schools have been put into condition again. Dwellings have been repaired and repainted and home-building is at an all-time high, with the city expanding in every direction. It took courage to absorb the $22 million loss suffered by Manhattan, but its people have plenty of courage.

And So Forth

Ralph H. Jennings has resigned the pastorate of First Presbyterian Church in Kansas City, Kan., to become executive secretary of the Missouri synod of the Presbyterian Church, U.S.A. He succeeds Ralph Waggoner of Sedalia, who is retiring after 11 years' service. Headquarters of the synod is being moved from Sedalia to Jefferson City.

The Mattie Rhodes Memorial Society, founded here in 1890 by the Sunday school classmates of 18-year-old Mattie Rhodes, who died in a typhoid epidemic, recently received a package from a World War II veteran. It contained a Purple Heart. He had no place else to keep it, the soldier wrote.

When the Linwood Methodist Church was founded here in 1902, Presiding Elder William T. Wright predicted that some day it would be the largest Methodist church in Missouri. By the time the 50th anniversary rolled around in June the prediction had come true. Linwood now has 3,500 members, more than any other Methodist church in the state.

WENDELL K. PATTERSON.

Church Pays for Fighter Plane

Chinese Christians Send an Unusual Representative into War in Korea—Germ Charges Are Continued

BANDUNG, JAVA, July 27.—News is slow in coming through China's "bamboo curtain," but it does come through. It is now known that one of the planes that have been covering the Chinese troops fighting in Korea is a fighter christened "The Threefold Self-Reform Fighter Plane of the Church of Christ in China." The Church of Christ in China raised $125,000 in the national "Planes, Tanks and Guns" drive to pay for this plane. In addition to cash contributions, church members gave large donations of jewelry, metal, rice and cotton.

Theological President Sees a New Light

The president of Chungking Theological Seminary, Marcus Chen, who on previous occasions confessed so dramatically his need for re-education (see the Century, May 14, p. 594), has now advanced a step farther, according to an article in *Hsien Chin,* organ of the National Christian Council of China. After attending an exhibit of torture machines allegedly used by Kuomintang soldiers on Communist prisoners in Chungking, he came to a new understanding of the lengths to which America would go to conquer China. So he writes: "To see the machines was to see the fires of wrath. You American imperialists! Prof. Leighton Stuart! Do you come under the cloak of religion to destroy our sons and daughters using these barbarous methods and poisonous intrigues? If your imperialism is not destroyed, there is no justice under heaven."

P.S.—Rev. Tom Lee of the Lutheran mission in Hongkong, who has supplied the translations I am using in this newsletter, reports that a reliable source now says that Marcus Chen has been accused by one of his own students and is in hiding.

Protests Against Germ Warfare Continue

Christians continue to take an active part in castigating the U.S.A. for alleged resort to germ warfare in Korea. Wan Fu-lan, now president of Union Theological Seminary at Wuchang and formerly with the Religious Tract Society and Griffith John Church in that city, writes in the Hankow *Hsin Wuhan* that recourse to germ warfare is evidence of the death struggle of America against the victorious armies of China and North Korea, and promises Christian support to the government.

At the same time the "Preparatory Committee of the Oppose-America, Aid-Korea, Threefold Self-Reform Movement of the Church of Christ in China," in its organ, *Tien Feng,* calls on Christians of the world to unite in opposition to America's tactics. It calls the alleged germ warfare a sin which smells to heaven, an act intended to exterminate humanity, revealing Amer-

ican culture as repulsive, ferocious, barbarous and cruel. "In answer to this ferocity of American imperialism," it says, "we must completely, thoroughly and eternally wipe out all American imperialistic influence from the Christian church."

Medical Missions Now Accused

People's China, published in Peking, "documents" from the records of the Drum Tower mission hospital in Nanking the charge that medical missions are a cover for imperialistic penetration. The article charges that religion rather than medical knowledge was the prime consideration in employing staff, that the missionary doctors set themselves up as the master race (Dr. E. C. Schroeder is named as having been paid 13 times the salary of Chinese doctors), that the hospital advertised its "own predatory government" by calling attention to donations of medicine from ECA. "The hospital today belongs to the Chinese people, is run by the Chinese people and serves the Chinese people. This has been achieved by the Chinese Communist party and the People's Government."

'Little Buchenwald' Is No More

The same writer in the same paper attacks the Sacred Heart home for children at Nanking, using the title affixed to this paragraph. Because of their natural kindliness, he says, the Chinese would have cared for the hundreds of infants gathered in such institutions. But they were prevented by the missionaries, who arbitrarily baptized these helpless infants and then allowed them to perish. The article quotes the home's gravedigger as saying that "scarcely a day went by without having to bury some. The children were generally stripped naked and thrown into a junk room. Some were still breathing. . . . They were wrapped in a newspaper or . . . cardboard cartons into one of which not infrequently five or six small bodies were squeezed." In the accusation meeting against the nuns, 80 theological students participated.

Easy Divorce Under New Laws

One of Hongkong's most reliable newspapers, *Kung Sheung,* reports that wives of former Kuomintang officials and of Chinese husbands living abroad are encouraged to divorce their spouses. In a 10-day period, 50 divorce petitions of this kind were received by the People's Court in Canton. Wives of executed offenders are being forced to remarry, according to this daily. "On Dec. 29, 1951, a mass marriage ceremony was held in Chungshan park in Fatshan, in which 26 women whose husbands had been executed were forced to marry Communist comrades. Children and parents-in-law of the brides showed their disapproval by creating a scene and were forcibly ejected from the park."

In known instances among Christian couples where the wife has made faster progress in the studies all Chinese are now required to follow, she secures a divorce on the ground that his political thought is retarded.

WINBURN T. THOMAS.

World's Quakers Meet at Oxford

Hear Trueblood and Cadbury—Learn African Tribe Has Joined Friends—Anglican Income Increases

LONDON, Aug. 12.—Nine hundred Quakers from all parts of the world have been meeting in Oxford. Elton Trueblood of Richmond, Ind., challenged them on the fundamentals of Quaker belief—"that the mark of the revival of primitive Christianity initiated by Fox was the spiritual high tension on the one hand and the continual outreach on the other." Dr. Trueblood stated that "the idea that Christ can lead and teach his disciples now, and not merely in the past or in the future, ought not to be a surprising idea." The delegates worked in 20 sections to cover 10 principal questions concerning East-West political relations, Friends peace testimony, race relations and Christianity in a revolutionary world. It was a surprise to many Friends to see represented at the conference 22,000 members of the African Kavarhonda tribe in Kenya who are Quakers.

Call for Approaches To Communists

Henry T. Cadbury of Harvard declared that Quakerism is not a closed system. It manages to keep together four main elements of the Christian faith, "the mystical, the evangelical, the rational and the activist." "Quakerism," he said, "has been a permanent reminder that Christianity is a religion of personal spiritual encounter and discipleship, or it is nothing; that religion must precede theology; that orthodoxy of belief is of less importance than the moral quality of the life; that obedience to the divine leadings may carry revolutionary implications for personal conduct and social habits." What is Quakerism's contribution to the East-West settlement? Has it a message? The conference felt that differences must be frankly discussed and "Communists must be approached rather than avoided." This was considered to be the major Quaker contribution toward the task of reconciliation.

Canterbury's Dean To be Tolerated

The Archbishop of Canterbury has dubbed his colleague the dean of Canterbury a "public nuisance," but urges that he must be tolerated as part of the price that must be paid "in order to keep supreme and unblurred our belief in freedom of speech as a vital concern to church and nation." The archbishop has made it clear that the dean is no atheist, is not a member of the Communist party, denies no Christian doctrine and sincerely believes that the Christian principles of peacemaking are better applied in Communist countries than elsewhere. The archbishop's speech has had the effect here of raising to a new level the Christian conception of freedom both in speech and in action, and does much credit to the archbishop him-

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self, who is the chief sufferer from the activities of his next-door neighbor at Canterbury.

Methodists Elect Evangelists As Conference Presidents

Methodism has named as its president for 1953-55 Donald Soper, a leading pacifist clergyman who is known for his open-air evangelism. He is minister of the London Kingsway Hall. This year another evangelist, Colin Roberts, is president, and the combination of the two men insures that Methodism will be well equipped in evangelistic leadership during the Methodist world campaign. In Britain this campaign is being organized to include evangelistic teams of students and their tutors, cinema services and all the methods which have come into use in recent years. Methodism is trying to revive the power and passion of its traditional class meeting and to gear its local churches into a campaign of "soul-winning." Dr. Roberts, in opening the campaign preparation in Britain, declared that "the world is looking to Methodism, and the land where Methodism was born, for a lead in the things of the spirit." He believes that there is a new readiness to hear the word of God.

THE REALM OF REDEMPTION

STUDIES IN THE DOCTRINE OF THE NATURE OF THE CHURCH IN CONTEMPORARY PROTESTANT THEOLOGY

by J. Robert Nelson

foreword by Emil Brunner

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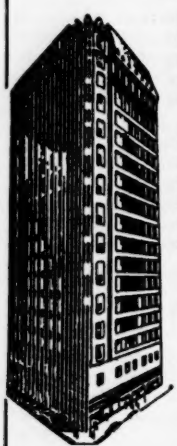

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Lists Six Conditions for Successful 'Apartheid'

Rheinallt Jones, president of the South African Institute of Race Relations, in speaking to religious editors in London maintained that it is possible to be a good South African nationalist and at the same time desire the good of non-European peoples. Dr. Jones believes that the Malan policy of *apartheid* can be implemented only on these six conditions: (1) Agreement between African and European representatives regarding the division of the land; (2) complete freedom for the non-European areas to take on the necessary capital and skilled management for their development; (3) a proportion of the national income to be given to the Africans over a period of years in recognition of their contribution to the country's development; (4) no hindrance to the establishment of industries in the non-European areas; (5) no color bar in the country's administration or economy; (6) political relationships between the two sections of the community to be settled by mutual consent. The institute holds that total separation is impossible to attain.

Anglican Investments Yield $19 Million

The Church Commissioners, the chief financial authority of the Church of England, report that last year they had an income of over $19 million. This is an increase of over $2 million. This income, which is the chief source of funds for the Church of England, comes from lands, properties and investments which are the freehold rights of the church and have no connection whatever with the state. Because of this increased income the outlook for augmentation of clergy incomes is a little brighter. The commissioners give help to clergy incomes over and above what parish endowments produce. This year $1½ million will be available for this purpose instead of $1 million. The commissioners also give considerable help in the provision of more modern houses for the clergy, and in the last four years have spent $8 million toward this end.

Rank Gives Methodists New Religious Film

J. Arthur Rank's new religious film, "The Promise," was shown for the first time at the Methodist conference. Mr. Rank has presented the film to the Methodist Church. It is made with an anonymous cast, producer and director, and takes 45 minutes to show. The story is about one Stephen Harker who takes a job as welfare officer for ex-prisoners. He is professionally trained for the job, but discovers that his predecessor had something more than professionalism. He sets out to discover what it was, and decides that it was the Holy Spirit which is available for him today. Mr. Rank claims that the film is the result of "faith and prayer." There are many biblical scenes mingled in modern settings, and the film ends with the hymn "Our Blest Redeemer."

And So Forth

The historic London burial ground of Bunhill Fields where many famous men lie now has a "Quaker Garden" round the tomb of George Fox.

Eighty thousand Roman Catholics have been practicing family prayer for five weeks as a result of an appeal by Fr. Patrick Peyton, the American radio preacher.

CECIL NORTHCOTT.

Consider World Problems

Executive of World Council Commission Passes on Land Use, Persecution

WILLINGEN, GERMANY, Aug. 6.—New plans for the work of Protestant and Orthodox churches for international peace were developed during a three-day conference of the World Council's Commission of the Churches on International Affairs, just concluded here. Special attention was devoted to the problems of dependent peoples and of a Far Eastern settlement in the enlarged meeting of the C.C.I.A.'s executive committee. Present were church leaders from 19 countries, including Korea, Japan, Formosa, the Philippines, Indonesia, India, Pakistan, Iran, Lebanon, the Gold Coast, the Union of South Africa, Mexico, Colombia and Brazil.

K. G. Grubb of London, the commission's chairman, presided. Others attending were Francis B. Sayre of the U.S., former chairman of the Trusteeship Council of the U.N.; S. C. Leung of Hongkong, South Asia executive of the Y.M.C.A.; Rajah B. Manikam of India; and the general secretaries of the two parent bodies, W. A. Visser 't Hooft of the World Council of Churches and Charles Ranson of the International Missionary Council.

Set Relations with FAO

Resolutions adopted provided the C.C.I.A. with guiding lines for representations before international governmental bodies, such as the U.N. General Assembly. Specific resolutions dealt with the draft Covenant on Human Rights, the churches' relation to the expanded program of technical assistance for the peoples of underdeveloped countries, current proposals for disarmament, further development of the Peace Observation Commission, and problems of migration and refugees.

A statement was adopted to guide consultative relationship of the C.C.I.A. to the U.N. Food and Agricultural Organization. Raymond Miller, adviser to the secretary general of FAO, took part in the

preliminary discussion. The statement stressed the importance of safeguards for social welfare, just solutions for problems of land tenure and debt, the extension of labor-saving technological processes, voluntary cooperation, and educational measures to raise the quality of family life and reduce the pressure of population. The waste of created resources is a sin against our neighbor, against posterity, against the natural order and against God, said the leaders of the C.C.I.A. Vigorous measures to expand food production through better seeds and better agricultural methods, to promote use of marginal land and international trade, and to conserve, reclaim and improve the soil were emphasized. The statement stressed the importance in technical assistance programs of sensitivity to cultural and social values in the recipient countries. "Men in underdeveloped regions need more things to live with; but even more they, like other men, need an adequate faith to live by."

The commission, having received grave reports of the persecution of Protestants in Colombia and having repeatedly declared itself against any form of persecution, noted that Colombia was among the nations that voted for the adoption of the U.N.'s Universal Declaration of Human Rights and resolved that "the authorities of the Roman Catholic Church be urged to exert their influence to support the Colombian authorities in their effort to restore respect for mutual tolerance and the universal observance of human rights and religious liberty."—(E.P.S.)

Evangelical Free Church Votes Record Budget

Encouraged by its record of starting one new church every 16 days the past year, the Evangelical Free Church of America at its recent 68th annual conference in Winona Lake, Ind., adopted a record budget of $969,682.73. The 400 delegates, representing 323 churches with a membership of about 25,000, heard that 110 new churches have been established in the past 10 years.

Lepers Contribute to U.S. Flood-Damaged Churches

Patients in the Methodist leper camp at Teleo, Africa, went without breakfast and dinner for one day and sent the $15 thus saved to the fund for rebuilding Methodist churches damaged last year in the Kansas floods.

Churches Growing

(Continued from page 976)

In the federal census for 1940 there were reported 140,077 ministers of religion of all faiths. (The 1950 figure has not yet been reported by the federal census bureau.) Statistics from the denominations on this matter are incomplete. They reveal a total number of ordained clergy of 300,990, and the number of pastors holding charges is placed at 181,123. A year ago the *Yearbook* showed 285,014 ordained ministers with 169,328 holding charges.

For the detailed figures covering all religious bodies, the public may consult the new edition of the *Yearbook*. In the accompanying table, however, we give the statistics from some of the larger bodies.

World Lutherans Revise Structure

Establish Three Departments to Lead Work of Federation—Women and Youth Ask for More Scope

[NOTE: For some unexplained reason, the report of the Lutheran World Assembly arranged for from a special correspondent, has not arrived. We therefore publish this report by the News Bureau of the National Lutheran Council.]

HANNOVER, GERMANY, Aug. 7.—Global cooperation in several major fields was pledged here by representatives of the Lutheran World Federation's 52 member churches in 25 countries. Taking action for a united approach to common tasks and responsibilities, the L.W.F.'s General Assembly voted to establish a department of Lutheran world service, a department of world missions and a department of theology.

World Service Department

The department of Lutheran world service will administer spiritual and material aid to Lutheran groups in need throughout the world, assuming responsibility for interchurch aid, service to refugees, assistance to diaspora groups and minority churches, and physical relief. Up to now only the service to refugees has been carried on by the federation as a joint endeavor of its member churches; the other programs have been conducted by the churches individually. In the future Lutheran World Service will function as the agency through which all work done separately by the churches can be planned and coordinated, thus providing a total picture of Lutheran church action in meeting whatever special emergency needs may arise anywhere.

The National Lutheran Council's extensive relief program, carried on with funds from Lutheran World Action, will be channeled through the new department of the federation, according to John A. Scherzer, the N.L.C.'s secretary for European affairs.

The department will function under the general direction of the L.W.F.'s executive secretary, but will have its own director, to be elected by the executive committee. All member churches will share in the estimated administrative budget of $20,000 through the regular budget of the federation.

Varied Types of Cooperation

Member churches preferring to work cooperatively through Lutheran World Service will be invited to contribute funds or staff workers, or both, toward the activities of the department itself in interchurch aid, service to refugees and other projects. Groups of churches which desire to work directly together will be offered an opportunity to sponsor and conduct joint activities in any part of the world, with coordination through the office of L.W.S. Member churches which possess both the interest and the financial means to undertake specific projects individually will be encouraged to do so. Such programs will

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be coordinated as part of the L.W.S. global program.

The proposal to create a department of Lutheran world service was presented to the assembly by Paul C. Empie, executive director of the National Lutheran Council.

In an account of the church's vast program of spiritual reconstruction and physical relief over the past 12 years, Dr. Empie reported that some $75 million has been spent, about two-thirds of which came from the United States.

Missions and Theology

The department of world missions was set up by the assembly to carry responsibility for orphaned missions and to extend the field of cooperation among younger churches, mission boards and societies. This work has been carried on by the Commission of World Missions, headed by Fredrik A. Schiotz, secretary of the N.L.C.'s Commission on Younger Churches and Orphaned Missions. It has been one of the most active commissions of the L.W.F.

The department of theology will promote fellowship and cooperation in study among Lutherans, engage in theological studies assigned to it by the executive committee, and assist the churches in meeting their needs for strengthening congregational life.

A plea that women and youth be given greater recognition and responsibility in the general program of the L.W.F. highlighted the closing plenary sessions of the assembly. The appeal was voiced in the reports presented by two of the six sections which met daily during the convention to discuss their special areas of activity. The section on women in the church asked that in future L.W.F. assemblies "women should find their place, not in a separate section, but according to their concern and experience, in the general sections," because "in this way they can most fruitfully make their contribution to the whole work of the Lutheran Church."

In a similar request, the section on youth and student work declared that youth and students "should be given recognition as well as responsibility commensurate with their powers in the total federation structure and program." Both groups also called for the continuation of their respective commissions during the next five-year period. All 15 commissions of the L.W.F. were terminated at this assembly and the new executive committee will determine what new commissions are to be established.

During the assembly women and youth were largely limited to their own groups and did not participate in the sections dealing with theology, world missions, inner missions or social welfare, and stewardship and evangelism.

Stadium Rally Closes Assembly

More than 40,000 persons filled Hannover's Hindenburg Stadium to capacity for the final mass meeting of the assembly. With ideal weather conditions prevailing, 25,000 packed the grandstands and another 15,000 crowded the infield for a 90-minute worship service in the German language. Many had come from all parts of Germany in 12 special trains and 850 chartered buses to participate in the special week-end events that climaxed the General Assembly. A large number were refugees in multi-hued costumes of their native lands which lent color to the occasion.

Lund-Quist Elected Secretary

Carl E. Lund-Quist was elected executive secretary of the federation for the next five years. He has served as acting secretary since the death last September of S. C. Michelfelder, the first L.W.F. secretary. Dr. Lund-Quist was executive secretary of the public relations division of the National Lutheran Council before he was named chief European representative of the U.S.A. committee for the National Lutheran Council, a post he assumed in April 1951.

Up to 5,000 persons were in attendance throughout the ten-day assembly, and many times that number were present for the special inspirational rallies. The plenary sessions and other meetings, an almost round-the-clock program of social and cultural events, and scores of exhibits occupied the visitors from dawn until late at night.

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Students Meet in Brazil

University Leaders from Ten Countries Hold First Joint Conference

São Paulo, Brazil, July 31.—The first Latin American study conference for Evangelical university students, sponsored by the World Student Christian Federation, has just ended. It brought together 53 students and leaders of student work from 10 Latin American countries for what proved to be an intensive course of training. Philippe Maury, general secretary of the W.S.C.F., whose influence was decisive throughout the conference, described it as one of the best the federation has sponsored.

Much of the credit goes to Valdo Galland, young Uruguayan minister of French Reformed descent, who has recently been appointed secretary of the W.S.C.F. with major responsibility for Latin America. The delegates he brought together were a living witness to the diversity, maturity and inner vitality of Latin American Protestantism.

Face Serious Task

In the group, which represented many cultural and racial backgrounds, were a capable young political leader from Chile and the president of the Association of University Students of Guatemala. Discussion of both theological and social issues was maintained on an unusually high intellectual level. North American missionaries were decidedly in the background, as only two had been invited to attend. One of them, Robert Thorp, Presbyterian student worker in Guatemala, made an impressive report on the work being done by his denomination among university students there. Other leaders, in addition to Maury and Galland, were Prof. R. Obermuller of the Evangelical Seminary in Buenos Aires, and Jorge Cesar Mota, Brazilian Student Christian Movement national secretary.

Throughout the conference the delegates were in deadly earnest. Reports from Colombia and Bolivia reminded them of the serious threat latent in rising clerical power

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across the continent, while most delegates were keenly aware of the increasing interest in communism among the students of their universities. The death of Eva Perón while the conference was in session and the fanaticism of the Argentinian masses which burst out spontaneously afterward made strikingly clear the delicate nature of the social and political crisis through which Latin America is now passing.

Bible Study Stressed

The study of the conference focused on the content of the gospel, the nature and mission of the church, and the evangelistic task of the student in the present situation. Delegates and leaders met daily in small groups to study Ephesians. A large part of the second week was spent discussing methods of organizing and developing S.C.M. units in university centers across the continent.

As the conference developed there was a growing feeling that something was happening which might have significance not only for the S.C.M. in Latin America but also for the future of Protestantism on this continent. Theological study and discussion was given a central place but was presented in a manner which was relevant to the problems the students were facing. Quite a few remarked that this was a new venture for them but that it met a need they had felt for some time.

Urge Participation in Politics

The method of Bible study, in small groups, in which insights into the meaning of each chapter were shared by the members, came to many as a new experience. Most significant of all, the closing days of the conference were dominated by a sense of the mission of the Evangelical student. This was reflected in the various committee reports, in the constant reiteration of evangelistic purpose and of the importance of the church, in the recommendation that Evangelical students take part in all phases of university life, and in the strong recommendations regarding the urgency of the Christian's participation in political life.

Plans for the future include a series of regional study conferences during the next two years in the Caribbean area, the River Plate and Brazil; a venture into interseminary conferences in an effort to crack the growing anti-ecumenical feeling in some countries; organization of new S.C.M. branches and strengthening of existing ones through the work of Galland; and publication of a new bilingual (Spanish and Portuguese) student Christian magazine which will attempt to provide a clear theological orientation in relation to urgent problems of university students, church and society. This new magazine, to be published quarterly beginning next March, will be edited in Brazil by Jorge Cesar Mota aided by this correspondent, who now begins student work here under the direction of the Presbyterian Church of Brazil and in cooperation with the Brazilian S.C.M. RICHARD SHAULL.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Francis Goes to West Point (Univ.) Francis, Donald O'Conner. *Comedy.* Famous talking mule of previous film comedies follows his ex-G.I. friend to West Point, poses as mascot, through his omnipotent wisdom enables the bumbling cadet to set a creditable record. Photographed at U.S. Military Academy, film is not markedly original, but makes for *good fun* throughout. M,Y,C

The Girl in White (MGM) June Allyson, Mildred Dunnock, Arthur Kennedy, Gary Merrill. *Drama* based on memoirs of Dr. Emily Dunning, first woman physician to be admitted as an intern to a New York city hospital. Although heroine's interpretation is often somewhat coy for conviction, film tells an *appealing*, unpretentious story, stressing difficulties faced by woman pioneering in previously all-male precincts. Interesting presentation of hospital procedures of a half-century ago. M,Y

Washington Story (MGM) Louis Calhern, Van Johnson, Patricia Neal. *Drama.* Woman reporter is set on fake trail of congressional dishonesty by unscrupulous capital columnist, discovers before it is too late that his motives are personal, and that actions seemingly undertaken for graft may sometimes be motivated by unselfish aims. Interesting congressional setting for a *predictable but entertaining* story. M,Y

BEST CURRENT FILMS

For Family: An American in Paris, Belles on Their Toes, The Emperor's Nightingale, The Greatest Show on Earth, Ivory Hunters, The Magic Garden, The Man in the White Suit, Navajo, No Highway in the Sky, The Pride of St. Louis.

For Mature Audience: The African Queen, Decision Before Dawn, God Needs Men, Kangaroo, The Lavender Hill Mob, Murder in the Cathedral, Pat and Mike, Oliver Twist, Quo Vadis, The Red Badge of Courage, The River, Viva Zapata! 8-27-52

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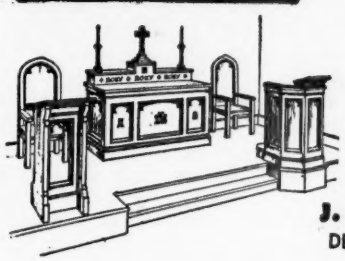

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